UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 45 KANSAS CITY, MO., SEPTEMBER, 1916 No. 3

THE KINGDOM OF HEAVEN

DONALD

I, I, I, itself, I,
The inside, the outside, the what and the why,
All I, I, itself, I.

THE Eternal Truth that Christ Jesus voiced and taught centuries ago is as true now as it always is and has been. A cardinal point in the teachings of the great exemplar was that the "kingdom of heaven is within you" and that "whatsoever a man thinketh in his heart, so is he."

There is nothing whatever which comes into any man's affairs but that he is informed of it by his mind, and by nothing else. That part of him that knows it exists and is alive, is obviously mind, and can only be informed of things outside by mental means.

The question is: is it informed of exterior things and events, or does it produce their images in itself, allowing them to be projected in thought to a world of exterior conditions of its own making?

In reality it can know nothing of anything outside itself, for what are said to be external objects, it sees only as its own mental images, which it has created itself from ideas it has reason to suppose would be outside in the ordinary course of events.

As a matter of fact, every individual mind acts in the reverse way to what is commonly taken for granted; it forms its own mental images and projects them as its environment. It is because of this that men have such different associations and feelings in regard to the same people and places.

Imagine a great audience in a concert hall. In the dim

recesses the unwieldy bulk of grey steel organ pipes lose their form amongst the shadows, like pillars in the temple of the god of music. The organist appears and seats himself; a sweet sound of far distant music swells up out of the silence. Every ear is strained to catch the least note that floats out angelically from the echo-organ; the sound swells and doubles, growing and growing until with a roar the whole scope of the instrument is employed, and the sound floods forth like water from a bursting dam, thundering forth and shaking the very walls of the great building with its wild, free gladness. The music ceases. There is a pause of tense stillness. Then suddenly like a clap of thunder the roar of applause breaks forth.

Now, this music was a series of pictures conceived in the mind of some great composer—Beethoven perhaps—who never heard any material reproduction of his greatest masterpieces. But the grandeur of the music, as it was born in his great mind, could never be equalled in any material and limited reproduction. Having been once formed in his thoughts, the sweet concords are never lost; the spirit of them exists in the infinite mind, while their form exists in its outline on paper, as a clue for others to follow up this train of great thoughts, and to reproduce their glory.

The organist knows the music before he sits down at his instrument; he knows what the real music should be, and forgetting all else he endeavors to throw his whole being at the time, into the production of its chords and melodies.

Now the spirit of the music, the original unlimited idea of it, the essence of its fullest beauty, might be called its Principle, while the temporary production could be named the effect.

Take another instance—the tulip bulb or flower seed is placed beneath the ground, a dirty, brown object, yet the gardener knows that, at a certain time, a flower and leaves of fixed colors and size will appear. The idea of the flower exists long before anything of it is visible. This again in mind is the Principle of the flower, and the actual, though sometimes decayed, growth is the effect.

But an organist may make a mistake and produce a discord, or the flower may be covered with blight or eaten by a slug; but these imperfections have no place in the real principle.

Another noteworthy fact is, that principles are of no practical use without effects, and effects cannot exist without principles. For instance, the principles of mathematics would be worthless were they not expressed in their application to the solution of various problems; and vice versa, the figures of the sums would be without value if not governed by the fixed law of their principles. And it is obvious that a principle, whether of mathematics or of anything else cannot be material, but mental.

In considering the reality and whereabouts of the kingdom of heaven, God—the soul and creator of all, is the Principle we shall consider; and man—his image, will be the effect.

God is the Principle of everything real, and that which is real and eternal includes only that which is perfect, beautiful and true. In good there can be no consciousness of evil, else good would not be wholly pure. Habbakuk says, "God is of too pure eyes to behold iniquity."

The somewhat cold and dead sense conveyed by the word principle in connection with God is dispelled by John's definition of him. He said, "God is Love." And what could be more tender and warm than the very principle and essence of love? So we see that the power behind every good action or beautiful thing, that is, its principle, is God; whether it be a small act of kindness, a flower, or a masterpiece of art, or a wonderful sunset.

Man is not a separate being possessed of a life that is born, matures, decays and finally dies, flickering out like an expiring candle. Man is the idea of God, made in his image and likeness, through whom the Divine Principle is expressed. He may be compared to the lens in a camera through which rays of light pass, making an image on the screen of whatever is in front. The lens itself is a clear glass; the clearer it is the better the picture.

Thus, man forms an image in his consciousness of whatever beauties of Divine Principle he turns himself towards. Now some ill-constructed or badly polished lenses distort the image which they throw on the screen; even so, some men reflect distorted ideas of Divine beauty. Other lenses may have specks of dust adhering to them, and these specks cast an enlarged shadow on the screen, obscuring part of the picture, but the shadow is not a true representation of the scene before the camera; it is merely the absence of the proper rays of light. Similarly man allows illusions to deface his expression of God, and they look very real to him. Scientists, by experimenting with different forms of lenses, have made it possible to increase their covering power, besides doing away with all their defects. It is possible too, for man to enlarge his capacity for seeing good, and thus to have larger views of infinity whose endless vistas are constantly opening up before him as he progresses. It was this power that made it possible for the prophets of old to foresee coming events and tell of happenings at a distance; their outlook in infinity had become less limited by time and space.

We see then that every condition with which we come in contact is the result of the ideas or thoughts which we have allowed to pass through our minds. The source of these ideas is God who is omnipotent, omniscient and omnipresent good; and in whose presence therefore there can be no evil. Any error which may appear is the result of a speck, or illusion on the lens of the consciousness of man.

We must then make it our principal object to guard the door of our mind, admitting only true images, such as we wish realized about us. Jesus allowed God's thoughts to flow freely through him, and he frequently said words to the effect of the following from John 14:10: "Believest thou not that I am in the Father and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." Again he stated, "He that believeth on me, the works that I do, shall he do also," and "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the

Son." That is, that the glory of the infinite beauty (principle) may be manifested in God's idea (man).

In Phil. 2:13 Paul wrote, "For it is God which worketh in you both to will and to do of his good pleasure." From this it may be seen that in reflecting the Divine harmonious whole, we can have no desires which are out of harmony, because all our affections and wishes are first reflected from God and afterwards gratified from his infinite store.

Now, we form our own ideas of friends; that they are to us just what we make them in thought. We all have ideals, and we throw the halo of them about our best friends. Every man is surrounded with these thought halos —the ideas other people have of him, and if he is a right thinking man the good in all these pictures is fixed permanently as part of his being, while the evil does not affect him in any way, as, armed with love he takes no thought of shadows. Thus we see that everyone is constantly helping to build up the outward characters of his acquaintances, by recognizing the good in them. Perfect brotherhood is to see your friend as the perfect expression of God, and seeing this, it is impossible to help loving both the friend and his God more.

In the first and true account of the creation, in Genesis, we read, "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

In these verses it is clearly stated that man has dominion over all the ideas in his mental kingdom, which together make up his picture of the world. We are also given to understand that man is Spirit like his Creator, who has formed him in his image and likeness.

In this true account, male and female are created simultaneously. But what are these two beings? They both are classified as man, and are equal, but they express

especially, different vistas in the infinite principle; although each, when fully developed should be able to manifest the whole.

Returning to the metaphor of the camera, we know that a single lens and picture, although reproducing the object photographed exactly, does so on a flat plane without the fullness of perspective effect. Now, if the camera is made on the stereoscopic plan, with two lenses taking two precisely similar pictures, but from very slightly different standpoints, the resultant print when properly viewed exhibits the full perspective effect of the actual scene.

Similarly, man and woman working together and bringing their slightly different qualities to bear as one on the day's affairs, produce a more complete and beautiful expression of God's spiritual universe.

Every man has in mind from childhood's days an imaginary picture of his ideal partner, and imagines himself going through life and meeting its various pleasures and cares with her. Now somewhere this girl is also growing up, and in her mind is the picture of her ideal. When these two who have been forming themselves in mind to work in harmony with, and love their mental image of the other, meet, then together they can be a channel for the fullest expression of good and happiness. Frequently, however, a man may meet someone who apparently conforms to his ideal, and falls in love with her for the time being, only to find she is not in reality what, with the glamour of his affection thrown over her, she had appeared to be. But no love is ever lost; for the time the two are happy, and when they part, nothing has been lost, and both their natures have been enriched.

Nothing can separate a man from his ideal, any more than it can cut him off from his source of life—God. The only cause of all seeming discord is the false theory that man has a separate life and mind; finite and distinct from God. Speaking of the outward persecutions directed against him by those who were the victims of this delusion, Paul wrote: "Nay, in all these things we are more than conquerors through him that loved us . . . For I am persuaded that

neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:37-39.)

There is nothing lost by giving up a belief in the reality and self-existence of matter, and by seeing instead, everything in its true spiritual and undecaying beauty, but there is much gained. Neither is it a difficult matter to do this; it merely requires a change of standpoint. Paul wrote, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God."

The seeming reality of matter is the result of the belief mentioned above in a separate power apart from God, who, we have been taught, is omnipotent. The only things that inform us of the substantiality of matter, are the material senses and nerves, which being material, and part of this fasle conception of life, cannot do otherwise, unless they are to prove themselves unreal. Even on their own evidence they are very untrustworthy in numberless cases.

Mind and matter are opposites. "A fountain cannot send forth at the same time sweet water and bitter," and Jesus said, "No man can serve two masters." Therefore, if mind is real as we know it to be, matter is obviously unreal, being only the suppositional effect of the belief in a separate life, which Christ defined as a "liar and the father of it."

By seeing this we lose nothing, for everything beautiful, happy or good, with all beautiful form, outline and color, remains; but with the additional advantage that they are free from decay, friction and limitation of every sort. The whole of existence works together in harmony from the minutest idea to the great worlds of the universe swimming on to the "music of the spheres."

Said the voice to Moses, "I am that I am." Said the Christ to his disciples, "Before Abraham was I Am." In infinity there is no time; it is merely another result of the

false belief of the existence of an opposing power to God. As these two clear statements show, God and his idea have always existed and always will, without beginning or ending.

Many people say that they believe in Christ's teachings, but they do not believe the time has yet come in which to practice them, as there is so much evil in the world. Jesus said, "I came not to bring the righteous but sinners to repentance." If they see evil about them, it must have originated first in their own consciousness, else they would know nothing of it. Then, the sooner this false sense is cleared out of their thought by the application of the principles demonstrated by Jesus, the better it will be. The world will only be transformed by the transformation of the individuals making it up, by the "renewing of their minds."

There is no case where a man's highest principles should not be followed. Material obstacles may seem to render the way impassible, and if an attempt be made to follow, it is to call down ridicule and contempt on all sides; but such apparent obstructions weigh nothing in the balance of Truth. A way out will always appear just when needed, for "man's extremity is God's opportunity."

The Old Testament is a record of the manner in which those who trusted in the power of right over might, were invariably delivered, though often in a so-called miraculous way. All the great teachers who have lighted the pages of history both before and after Christ, and who obtained glimpses of the omnipotence of God, had, what to mortal sense, would have been trials, but which to them were merely fresh opportunities for trust in the all-power of truth and love. They all taught something of the law which Jesus emphasized: "Do unto others as ye would that they should do to you," and "Overcome evil with good."

It is manifestly impossible to destroy error by recourse to material force, itself a gross error. "Woe unto them that go down to Egypt for help," we read in Isaiah 31:1, 3, "and stay on horses, and trust in chariots because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the

Lord. Now the Egyptians are men and not God; and their horses flesh, and not spirit. When the Lord shall stretch forth his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they shall all fail together." If men do not choose to understand truth as their privilege and joy, they will force themselves to it by suffering. For if one believes in the reality of matter because of the unreal pleasures attached thereto, he must naturally take the suffering, which is an integral part of the belief.

Paul writes, "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap; whether to the flesh, he shall reap corruption; or to the Spirit, life everlasting."

The Bible is full of promises of abundant good, happiness, love, and God's protection and harmonious care; and Psalm 37 contains some beautiful examples: "Cease from anger and forsake wrath; Fret not thyself in any wise to do evil. For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth . . . The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand . . . Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. Delight thyself also in the Lord, and he shall give thee the desires of thine heart."

The inflexible law of justice consigns all error to its native nothingness, but those who still believe in this unreality will still experience pain, as a result of their unbelief in the harmony and omnipotence of God. It is written, "Vengeance is mine, I will repay, saith the Lord." This does not mean that Divine Love will go out and chastise sinners, for in Infinite Love there can be no sense of its opposite. The fact is, that evil is self punished until destroyed. If we attempt to punish it, we only make it stronger by putting belief in its power, whereas we are told, "Fret not thyself because of evil-doers."

It is the object of God, our Divine Principle, that we, his expressions, should be perfect in all we are and do, for

only so is his being expressed. We will quote again from Paul, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work. . . . Being enriched unto all bountifulness in everything, which causes through us thanksgiving to God."—II Cor. 9:8, 11.

Man has the omnipotence of Good behind him, and an abundance of everything waiting for him to use. The long vistas of eternity stretch before him, and he may go forward now with his heart singing for happiness unto the perfect day.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

We are not concerned with the troubles or failures of the past; and the future will never be with us, so let us find and enjoy the kingdom of heaven within us now, and echo the words of Ella Wheeler Wilcox:

> "Give me new times, bright with a prosperous cheer,
> In place of old, tear-blotted days:
> I hold a sunlit present far more dear,
> And worthy of my praise."

WORDS

Words are great forces in the realm of life;
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements that mar his fate.
When love, health, happiness and plenty hear
Their names repeated day by day,
They wing their way like answering fairies near;
Then nestle down within our homes to stay.

—*Ella Wheeler Wilcox.*

As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or, best of all, in your own thoughts—the Eternal Thought speaking in your thought.—*George Macdonald.*

FINDING SATISFACTION

EDNA L. CARTER

A good man shall be satisfied from himself.—Prov. 14:14.

Restore unto me the joy of thy salvation.—Psalm 51:12.

Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption.—Eph. 4:30.

IN THE effort to disentangle man from the material objective world and restore him to his seat of dominion within himself, confusion has arisen as to what is really external to him. The external is merely that which is foreign to his nature; that with which, in his spiritual being, he cannot be at-one. The universe is not external. It is all one with man in Divine Mind and the whole work of redemption is to restore man to, and establish him in right relation with his source, and with all creation.

Referring to the first text quoted above, a good man is far more than the ordinary mortal concept of good encompasses. Oftentimes very negative people are "good."

A good man, according to the Divine standard, is one who knows God, understands his relation to him and lives in conformity with the laws of Being. Such a man is satisfied from himself. This does not mean that he is sufficient of himself, but that he is so perfectly connected in his own being with the whole universe, and so harmoniously related to it that he draws from it, through his inner consciousness of oneness with it, whatever he desires.

The promises of supply are fulfilled in this way. Through understanding of the one spiritual Substance, omnipresent and unfailing, and of oneness with it in Divine Mind, man draws to himself whatever he needs, and so he has fulfilled to him the promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Neither the burden of material riches, nor the burden of lack can fall upon one who is supplied from his own inner consciousness of spiritual substance. He has plenty, and with it, satisfaction.

In these last days many people are finding God as Law and Principle and are striving to make use of the law to help them fulfill the desires of the natural man. They want to eat, drink and be merry, and they try to work the Law to get the wherewithal as they are enlightened enough to believe in its power.

Others have discerned the truth of God as Law and Principle, but know him also as Father, as quickening Spirit, and they have come so fully into consciousness of him through the baptism of the Spirit that their hearts burn with love for him, and they give themselves to him in loving devotion and consecration. These can say with Jesus, "My meat is to do the will of him that sent me." "My meat" is the sustenance for soul and body that comes through obedience to the law of love and wisdom, expressed in the Father's will. Those who truly find and keep his will need have no anxiety about supply. It is assured to them by the law which readily responds to the unselfishness that always accompanies glad compliance with Divine Will.

The satisfaction of health comes also from within man. "It is neither herb nor mollifying plaister" that restores health, but the one great healing, life-giving Life with which man is one in his own being. The disappointment and dissatisfaction and weariness that are felt when health is sought through material means proclaim to man that he is on the wrong trail in his pursuit of health. He must turn within himself, and there find the fountain of life. There, he can drink freely of the life-giving waters and his soul will be satisfied.

Everybody seeks joy. Without it, the soul cannot know its perfect satisfaction. It is in the very being of man to desire the joy of the consciousness of God; but in ignorance of this, people are rushing here and there in a mad, wild scramble for pleasure, thinking it is to be found outside themselves; but the "good" man finds his joy where he finds supply and health—within himself.

Joy, like every other spiritual blessing, must be taken first by faith. Belonging innately in being, as it does, to

lay hold of it in faith is a duty. If we grieve, we grieve the Spirit away from us and thus lose the sealing (keeping in safety and security) unto the day of redemption (the time of completion of the redemptive process).

True, it is written, "They that sow in tears shall reap in joy," and "Blessed are they that mourn, for they shall be comforted." The penitent's tear is acceptable with God, and the tears that sometimes flow in the breaking up of old states of consciousness are a merciful relief in sorrow. But such experiences differ from the grief that wears and wastes the soul and body. "Godly sorrow worketh repentance . . . the sorrow of the world worketh death."

Grieving often gets to be a habit of mind and finds expression in fretting, worry, anxiety and murmuring, sometimes breaking out in open rebellion. A definite act of the will in laying hold of joy is necessary to overcome such conditions. The Psalmist's prayer, "Restore unto me the joy of thy salvation," makes a good initial step in the attainment of joy.

Besides prayer and discipline of thought, another necessary factor in establishing the joy-consciousness is wise and careful self-examination. Inquire whether you are doing anything to cause sorrow or pain to any other living creature. Since you are one with the universe, you must stand in right relation with it. Perhaps your sorrow comes as a reaction of some wrong on your part toward some other living creature that shares with you the right to life and liberty and happiness. You may be preying upon your fellow creatures, causing them pain and robbing them of life that you may feed upon their dead flesh. The wrong to your brother who loses his finer sensibilities and sacrifices his manhood to slay, that you may eat, may be the cause of your ill-health or whatever is giving you unrest. You cannot be satisfied from within yourself so long as you are not properly unified with and adjusted to the rest of creation. "With what measure ye mete it shall be measured to you again." The errors that produce the undesirable seem remote and hard to find, only because you do not look close enough for them;

they are as near as your own thoughts and as plain as your own deeds.

Sorrow often results from a failure to recognize the universal in all human relationships. These relationships are like vessels given to hold the wine of love, but selfishness counts the vessels as personal possessions and refuses to keep open their connection with the One Love, which is the source of all. The universal flow being stopped, the wine becomes bitter and poisonous instead of life-giving and joy-giving, as it would be if kept one with the universal. This illustrates again that we are one with the universe and cannot know joy and satisfaction except in that understanding. We must keep in right relation, not only with all else in creation, but with our own expression of life in our bodies. Violation of the law of expression in ourselves brings us to grief just as surely as wrongs against others. "Thou shalt love thyself as thy neighbor" is just as true as "Thou shalt love thy neighbor as thyself." Flesh practices that are an outrage against soul and body are considered respectable because the law of man permits them. Many persons suffer mentally and physically because they do not know that their own respectable sins produce their misery. Their souls cry out in protest, yet they do not understand the cry. Close, even within themselves, they will find the error, and there the remedy. Divine purity will give satisfaction and joy when the delusion of sense-satisfaction is no longer allowed to take away man's dominion and his spiritual joy.

Mothers are often rebellious against God because a son or daughter has brought them sorrow by a life of wickedness, even to murder. Oftentimes the evil tendency was given to the child by some destructive thought or act of the mother against the child before it was born. Or it may have come from her own slaying of some creature for food, or handling of its dead body in preparation for food.

The expression, "The hand of the Lord," occurs often in the Bible. When it is made a practical working factor in one's life through faith it proves to be a key to satisfaction. To recognize "the hand of the Lord" means simply that

whatever occurs, we know God is doing it. Unpleasant conditions may confront one, seemingly the work of selfishness on the part of others, but if one looks back of all these things; back of the people who apparently cause them, to God as the one cause, good lessons will be found in the experiences, and when the lessons are learned the experiences will pass away.

God is sometimes spoken of as First Cause, but this implies other causes, so making the multiplicity of gods which we fall down and worship and seek to propitiate, because we believe them to have the power of Cause. Mammon-worship is belief in money as cause, furnishing supply and making happiness.

God taught the Israelites the truth of the One Cause when he said to them, "Hear, O Israel; the Lord our God is one Lord;" but they were slow to understand.

Sins and iniquities produce all the suffering in the world, but they are not Cause. They merely stand in the way of our receiving from the one beneficent Cause, its bounty and joy. "Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isaiah 59:12.

When we read this we think it refers to bank robbers and others who do the deeds that bring them to prison; but always, "the Lord's hand is against them that do evil," whether the evils are great in the eyes of the world, or only our own petty envy and jealousy, and covetousness and pride —sins that we condone because they seem just a natural part of ourselves and therefore not very seriously evil.

When things are out of order and harmony, it is a revelation that we have turned ourselves against the law of our being in some way and we feel the hand of the Lord against us. But the hand of the Lord is toward us for good as soon as we put away the error that separates between us and our consciousness of the One.

"Agree with thine adversary quickly," does not require one to sacrifice Truth and fall in with error in an effort to make peace. This command calls for that attitude of mind, which instead of fighting evil, looks back of it for the lesson which the seeming evil carries. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Some day soon the race is going to wake up and realize that it is all foolishness to blame fate or a mysterious Providence for all the sorrow that is in the world. "The good man is satisfied from himself" (being one with Cause), and just as truly all the evil and dissatisfaction which men experience comes from within themselves.

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that all Revenge is Crime,
That man is holier than a creed, that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison walk,
And Love look in upon his solitude.
The beautiful lesson which our Saviour taught
Though long, dark centuries its way hath wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part.

—*J. G. Whittier.*

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.—*Cicero.*

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

REBUILDING THE TEMPLE

IDA M. MINGLE

"Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. Then answered the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."—John 2:19-21.

"Know ye not that your body is the temple of the Holy Spirit which is in you?"—*Paul.*

WE ARE now entering the age of the reign of the Christ righteousness, and a new race of peace and purity and wholeness is being established. The goal to be attained by this new race is the unifying of the whole man, spirit, soul and body, in Jesus Christ. The old theology ignored the body and gave it no place in the scheme of salvation, but the body is the "temple of the Holy Spirit," and through the inspiration of this Spirit that dwelleth in man and through which he understands, we know that body-building from the beginning unto now, has been and is under exact law. We are discovering that our destiny is in our own hands and always has been; that when freed from superstition and deception, and filled with understanding, we can take up our cause intelligently and work out our salvation according to scientific, demonstrable truth.

The destiny of man is summed up in the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Be ye therefore," gives no clue to a future date, but refers to the present, the now. Heaven is conscious harmony, an orderly unfoldment in man of the attributes of Being. God's sole object in the creation of man was to express perfection. The highest ideal that God contains is pictured in his ideal man, the Christ. This ideal man was given dominion over all other creations and was admonished to be "fruitful and multiply and replenish the earth." God, in the first chapter of Genesis, was dealing with a realm of ideals. "God is Spirit," and his ideal man

is spiritual. Spiritual man was to multiply and replenish the earth; image his ideals as the Father did. He was to manifest a perfect body and bring into the earth all the fullness of the God-head. He was to be resplendent in power, enduring in life, as the Father, yet dwelling in love, wisdom and humility; to recognize the Father as the source of all being, and live in connection with an inexhaustible supply of life, energy, intelligence, wisdom, strength, love and power to meet his every demand.

To search out the truths lying back of the visible realm, we must emerge from the intellectual mind into the spiritual, the ideal. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, and he cannot know them, because they are spiritually discerned." All cause is in mind, and to understand the realm of manifestation it is necessary to approach it from the cause side. The offspring of mind is ideas (ideals) and all ideas come into visibility or manifestation. This is easily discernible in the world of form. Every piece of mechanism that was ever made, was first an idea in mind; every structure that was ever reared lay first unborn in the realm of the invisible. This is the divine order of creation, first mind, then the idea, followed by the manifestation of that idea. Nearly all religious doctrines have taught the immortality of the soul. If we are immortal souls, then we always have been and always will be. Having always been, we have existed in form or manifestation in exact conformity to the laws of creation. God's ideal man, his Son, the "image and likeness" of the Father, according to the creative principle of "everything bringing forth after its kind," became manifest, and the manifestation was designated *body*. Man clothed in beauty of soul and splendor of body lived in conscious communion with the Father and dwelt in the Paradise of God. In exercising his inherent powers of creation, man became enamored with his creations, thus losing sight of the source of being, his "I Am" God-center. Personality entered and thereafter man became dual in his nature, seeing the greater and the lesser, termed "good and evil." Ages

of birth and death came to this Adam man, and not until the attaining of eternal life by Jesus Christ do we behold again the spiritual body, God's Divine Idea man. Jesus became the "first fruits of them that slept." Can we wonder that the prophet, Isaiah, wrote, "And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

All are agreed that the great demonstration, that which crowns all others and includes all others, is the demonstration of eternal life. The first realization necessary to one who would "pass from death unto life," is the truth of our real nature, our natural inheritance from God. God is the one Creator, the one Being out of which all is made that is made. God is all life, harmony; the one supreme good. Accepting God as our Father, we must conclude that our inheritance is only good, and these bodily discords and mental confusions are only passing dreams to be annulled forever by establishing in consciousness this Truth. It is only man's belief in these things as real that has caused them to have a seeming dominion over him. Much of the confusion that has beset mankind has come out of the false teaching that death is the key that opens the door to heaven; and that suffering and discord is the "will of God" and should be meekly and patiently submitted to. Regardless of these teachings concerning heaven, it has been very noticeable that when one had an opportunity to enter into and enjoy the glories of this heavenly domain, he earnestly sought man-made remedies to restore harmony to his body, and so put off his triumphal entry into glory. Why this inconsistency?

Instinctive in all creation is the desire for and love of life. No matter how insignificant the manifestation of life, self-preservation is written in its inward parts. The tiny ant, the busy bee, the bird, the fish and man, each have a consciousness of the life principle in them and in their own way desire to preserve and express in various forms of energy and intelligence this inherent life idea. All are seeking through this idea to come to perfection, and the perpetuation of life is necessary to attain this end. To express life, it is

necessary to have a body through which to operate, and so making the body a substantial, enduring dwellingplace is receiving proper attention in these days.

Seneca, the great Roman philosopher, 2,000 years ago, said, "Man does not die—he kills himself." Recent scientific research proves that this is true. Scientists are proving that *thought* has power to build organic structures and that thought has a constructive or destructive effect on the organism. You would not expect a builder who used faulty lumber, stone and mortar to erect a perfect building; no more can a man put into his body the limited thoughts of the mortal mind and reap a perfect, indestructible body. The sculptor cannot call anything out of the marble which does not first live in his own mind; neither can we bring into manifestation that which is beautiful and true if we image the false, the inharmonious. "As a man thinketh in his heart, so is he"—not what he thinks he is, *but what he thinks.* If man had not lost sight of his source in pure Being, he would have kept his perfect body. Since by sin (thinking out of harmony with Divine Mind) destructive agencies came into the world, and death resulted, metaphysicians conclude that by understanding the laws of Divine Mind and applying them in the unifying of man's body, soul and spirit, death will be overcome.

The overcoming of death is a daily process. "I die daily," said Paul, and every overcomer is daily dying to all that is unlike good. He is also being reborn daily through affirming the truth, and so the balance between death and birth (waste and repair) is constantly being equalized. To cast sin out of the mind is to cast it out of the body, for the body is the product of thought. Jesus Christ became Saviour of the race when he chose to instill into its consciousness a power and intelligence that overthrows error and establishes righteousness. Salvation is a free gift from God. However, man must take this gift, and through a mental process resurrect himself as did Jesus; but the body of sin is not destroyed until we cease to serve sin. Paul makes this very plain in his words, "Reckon ye also yourselves to be

dead indeed unto sin, but alive unto God through Jesus Christ our Lord." If the body we have brought forth does not measure up to our ideals of what a body should be, through the power of thought it can be rebuilt. The pure Substance and Life of Being is ever ready, waiting to be molded by a mind of mastery. When we begin to affirm the presence and power of the pure Substance and Life of God in and through our bodies, they begin to go through a refining process; this continues in the degree that we speak the freeing, redeeming words of Truth, until this "corruptible shall put on incorruptible, and this mortality shall put on immortality." Jesus realized the pure substance and life of his body, and sought to bring this truth to the consciousness of the race in his last supper, commonly referred to as "The Lord's Supper." His body represented the Substance of Spirit, and his blood the Life, and we appropriate it when we daily feed upon words of substance and life in meditation and prayer.

Daily realize the spiritual nature of the body and consecrate it to God. Affirm after this manner:

Every cell in my body is spiritual, constantly changing, eternally new, and my body is now fresh from the pure substance of God.

I realize that daily, hourly and each moment I drink from the fountain of inexhaustible life, because life is God.

The Spirit of Intelligence within me constructs and reconstructs my body, making it pure, perfect and well, and molds it into permanent health and perpetual youth.

Every morning I am young and inspired, fresh and vital, filled with the zest, joy and peace of the Divine Spirit of Life and Youth.

Every organ in my body is composed absolutely of ever-renewing substance, and my consciousness is permeated with the idea of perpetual growth.

I now stamp the new cells that are constantly being created with thoughts of Eternal Youth.

I keep my mind stayed upon the Divine pattern of the

body consciousness, realizing power, beauty and freshness in my body.

I am a child of Infinite Youth. My inheritance is from God. I am eternally young in the realization of my Divine parentage.

I am continually growing and am continually inspired to think only attractive, constructive thoughts.

We become like that which we continually image in mind. Some one has said, "Assume a virtue if you have it not." If you desire abundant life, assume that you have it (in Truth you do have it) and you will soon become conscious of abundant energy, expressing in and through your body. Consecrate this energy to God and use it to his glory. In this way both the Father and the Son are glorified, and you will find that "all these things" you have long sought directly, come easily and naturally, because you do "seek first the kingdom of God and its righteousness."

Dominion and power is implanted in man by the Father and he can exercise it in the control of thought. Every thought that passes through the conscious mind sinks down into a realm of mind called the subconscious. The subconscious is that realm of mind that contains all past thinking, and largely controls the bodily organism. The subconscious cannot take the initiative, but does carry out with unerring efficiency the impressions received from the conscious mind. The conscious mind writes the order, so to speak, and the subconscious sees that it is executed. How important it is then that we hold only in mind that which we wish to see manifest in our body and affairs! The Divine plan of the body is perfect, and only by conforming our thinking to absolute truth can we bring forth the perfect body. When the quickening power of the Spirit enters into the consciousness, error thoughts of the subconscious come to the notice of the conscious mind to be forgiven and cleansed. As true thinking is established in the conscious mind, the subconscious takes up the true line of action and bodily changes begin. If this transformation is done in a harmonious, orderly way, a gradual change takes place.

We can keep our minds so filled with righteous, true thinking, that discord is forever banished from our world. God is everywhere present and there is no room for anything unlike him. If good thoughts occupy the mind, there is no room for anything unlike them.

About one thing we can rest assured: nothing in the universe, nothing in connection with human life is outside the realm of law and order. Perpetual growth is the keynote to abundant living, and must include the demonstration of abundant youth, health and life. These qualities are here in their fullness now, and man lays hold of them when he becomes conscious of them as part of his very being. To have life is something more than agreeing that life is eternal. One must become conscious of pulsating, limitless, spiritual life ever flowing in and through his body. To do this he must turn from the personal self to the Universal, the Christ. "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it," speaks the Christ in each of us. The sole object in perpetuating the body is the glorifying of God in the Son and the Son in the Father. We are heirs of God and are subject to the laws of Spirit. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." "Ye must be born again," born of the Spirit; realize that the very nature of man is spiritual and that this includes the body, which, in its real character is the "temple of God." "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." To believe in the resurrection of the body in an external, literal way availeth little. We must have the consciousness of Christ being formed in us. Having the mind of Christ is to consciously connect with all the ideas of Divine Mind.

All overcomers are regenerating the body, whether they have consciously taken dominion or not. To instill ideas of truth into the mind is to set into operation a reconstructive

principle in the body. The changes that follow should be understood as the breaking up of old conditions and the formation of new body structures, and is a time of rejoicing rather than of fear. Hold that the harmonizing, vitalizing Christ life is now transmuting your body into pure spiritual substance, and it will, in the degree of your faith and consciousness of the truth, picture forth the substance of your thought.

It is important in rebuilding the temple, that all the forces of the organism be conserved and consecrated to Spirit, to be used in the erection of the new structure. For ages we have been conforming ourselves to the standards of the world, giving our forces to physical generation instead of spiritual creation. All the activities in generation are death-producing and destructive to the body. Paul says, "To be carnally minded is death." Sensation in its real nature is an heavenly ecstasy and under divine law; only when it is turned downward and dissipated as sex is its pure nature adulterated. It is necessary in rebuilding the body to destroy the *sense* of sex. Chastity alone, does not suffice to redeem the body from ideas of sex, but all sense of impurity in connection with the pure life idea must be eliminated from consciousness through denials, affirmations, consecration and prayer. The organism is made of an aggregation of thought centers, thoughts of like nature grouping themselves and forming the organs of the body. Thoughts of life focalize in the loins and form the Life center. Through this center God's divine energy flows into the consciousness of man, and if this life force is consecrated to God, it becomes a mighty factor in transmuting the body into pure substance of Spirit. The ax must be laid at "the root of the tree; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." False beliefs in fleshly and sensual gratification must be erased from mind before the innumerable diseases that they picture will disappear and the body perfected. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but

he that soweth unto the Spirit shall of the Spirit reap eternal life."

The real man is spiritual and all his desires are spiritual. He is the child of Love, and this Love is holy and pure. The goal that Truth places before us is the same attainment reached by Jesus Christ. He came that we might have life and have it more abundantly. To be alive in Christ is to also "present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

"To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God."

A DAILY PRAYER

To be conscious of my unity with God.

To listen for his voice and hear no other call.

To separate all error from my thoughts of man, and see him only as my Father's image.

To show him reverence and share with him my holiest treasures.

To keep my mental home a sacred place: Golden with gratitude; redolent with love; white with purity; cleansed from the flesh.

To send no thought into the world that will not bless, cheer, purify or heal.

To have one aim: to make earth a fairer, holier place, and to rise each day into a higher sense of life and love.—*Author Unknown.*

Of what earthly use are our mammoth libraries, our wealthy colleges, our intricate laboratories, our ostentatious displays of learning, if, after all, we remain in total ignorance of *life.—Edward Purinton.*

Discretion of speech is more than eloquence.—*Bacon.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

AS UNTO THE LORD

"Whatsoever ye do, do it heartily, as unto the Lord, and not unto men."—Col. 3:23.

THE within and the without are one, the former expressing and the latter being expressed. The external form is nothing then in itself, but represents inner processes of thought; in that thought is the creative factor governing all manifestation. To enter into this inner realm of Being and work from this center is to do whatsoever we do, "as unto the Lord, and not unto men." The "Lord" is one's own consciousness of God as an indwelling presence and power. Jesus spoke from this center when he said, "I of myself do nothing; the Father within, he doeth the works." Man makes conscious connection with God in the "Secret Place of the Most High" and comes in touch with an inexhaustible source of riches that give strength, understanding and independence.

The sun is the center of a solar system and every planet of the solar system bears a right relation to the sun. So within man is a sun (Son), a divine center which, when he has established himself in right relation to it, radiates into all his affairs and brightens and illumines his life.

Expression is the law of growth. It is man's privilege to be a creator, to express (press out) from himself, the Divine Ideas implanted in him from the beginning. All true expression is through the Son, the God-center in man, and to express from this center is to be stimulated, exalted and inspired; but to express from the personal center of consciousness is to be constantly drawing on the reserve forces of the body with disintegrating effects.

Before man can do everything heartily (with joy), he must become conscious of his Divine self. Jesus sought to teach the difference between the limitations of the personal self and the glorious freedom of the divine in his counsel to Martha, when she suggested that he bid her sister Mary help her. Jesus answered, "Martha, thou art careful and

troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Martha was expressing unto men, and subject to the limitations of those she served. Mary was in conscious touch with the Father and had chosen that good part, which liberated her from all bondage of the personal. A man binds or frees himself by his own acts. Paul advised that we set our affections on things above and not on things of the earth.

All knowledge is within, and in whatever capacity we are serving, it is revealed to us by God how best we may express, how we may acknowledge him. All power is of God, whether it be the power to prepare a meal or heal the sick, but to dwell in the outer form of expression is to miss the beauty of the inner reality. "The letter killeth, but the spirit giveth life." The Holy Spirit within will guide, instruct and inspire if we let go of the personal and abandon ourselves to its guidance. Only in the silence of our own souls can Spirit speak. How can we contact Spirit if our minds are filled with personal plans and aims?

It is not enough that we have a conception of the principles of Truth. Truth must be lived, expressed, demonstrated. If Truth cannot make sweeter my daily duties and lift them out of the commonplace, it is still only a beautiful picture on the walls of my mental home. There is an art as well as a science of Being. It is possible to glorify with thoughts of Truth all that your hands find to do. If you are making a garment, thoughts of Truth may be stitched in every seam, so that the wearing of it will attract a response to the Truth that has really become a part of it. If you are sweeping a room, it can typify the erasing of error thoughts from the mind, sweeping down the cobwebs of tradition, precedent and time-worn theories. If you are washing the dishes, the cleansing may be symbolical of the denial and washing away of all impurities from your mentality. If you are a constructor of houses made with hands, your work may represent to you the building of the "temple of God," the constructive processes going on in your own

body temple. I am reminded of a friend, an earnest seeker and doer of Truth, who, in giving a house party for her daughter, so charged the rooms with thoughts of the presence and power of Spirit, that some of the girls arriving "tired and sick," were immediately healed of all inharmony. For days they basked in the presence of the Holy One, and recognized in their own way a different atmosphere from similar festivities. Every act of the life can be holy and the gospel of Truth preached in every word and gesture.

Men and women too, are the outer expression of ideas, of qualities of mind. One may be symbolical of joy, another wisdom, another strength and so on until the whole human family can be reduced to its original realm of ideas, and personality be lost sight of. If we cultivate the "single eye," we will see only the good. Gloom may appear to the sense of sight, but we can change its name in the twinkling of an eye to joy, and so always see the "silver lining to every cloud." This method of applying Truth in acknowledging good (God) not only eliminates the dross from that which we behold, but it in turn cleanses and refines our own mentality. We become like that which we image in mind.

When man identifies himself with God, believing in his own divinity, he looks out upon the world of form and seeks to harmonize what he sees with what he knows of the one, eternal, omnipresent Good. All so-called "evils" are distortions of Divine law; mistakes made by man in "multiplying and replenishing the earth" after his own pattern instead of the Divine one. Life proves to man that if his mind is filled with holy, loving and pure thoughts, a consciousness of harmony comes into expression in his body and affairs. "If you would teach the people to act rightly, teach them to form correct judgments," said the wise Socrates. There is a righteous judgment upon which to found all our thoughts, and an understanding of the principles of Being alone reveals to the mind of man what is true and what is false. The object of all study of Truth is to train ourselves in believing in the supremacy of our Divine Self. Realizing our

divinity, we become conscious of the Spirit of Truth within us, which is our true teacher.

The greatest need and desire of man today is for individual expression. God gave us a distinction all our own. Never can this individuality be unfolded until we express "as unto the Lord, and not unto men." We have been told time and time again to "consider the lilies, how they grow." They express from the within out; they clothe themselves about with their inner beauty. This is the divine order of creation in the universe. The birds sing their own songs, which are created in their own breasts and given forth in the pure joy of expression. Man must become conscious of his individuality and his freedom to express all the ideas of Divine Mind, which is his natural heritage. Man is superior to every limitation that besets him. Circumstances have no power to effect him. It is the consciousness in which he enters into circumstances that make or mar his life. Always the world of effect is pointing him to the within.

Truth reveals to us a vision of the glory that will be in this world of ours when man, conscious of himself as a creator, exercises his inherent powers of dominion and brings forth in Divine order the new heaven and the new earth. Even now "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

THE UNITY CORRESPONDENCE SCHOOL

A Digest of the Lessons for the Benefit of Prospective Students.

The Unity Correspondence School Course was created several years ago to meet the demand for an orderly, systematic study of the Principles of Being.

In order that the Unity readers may have a better understanding of the subjects covered in our Correspondence Course, we have briefly outlined the lessons, as given below. Many other points of Truth and their application in daily living, are set forth in the lessons, but the outline enables one

to glimpse the vast wealth of inner riches to be had through a scientific course of instruction.

PART ONE—SIX LESSONS

Lesson 1. The Silence.

Prayer, its true character and application in daily living—Finding the "Secret Place of the Most High"—Conscious union with God through prayer—Interpretation of the Lord's Prayer—God as Father—Man's identity with God through "I Am"—Concentration—Meditation.

Lesson 2. Healing.

Health our natural inheritance—All causation in Mind—Man's power to forgive sins—Righteous judgment—Relation of righteousness to health—How to heal others—God the one Presence and Power—The body, the "temple of God."

Lesson 3. Prosperity.

What true prosperity is—Understanding necessary in demonstrating prosperity—Reality of Substance—Unreality of matter—The substance of true words—Establishing a consciousness of substance through affirmation—Faithfulness in service—Seeking first the Kingdom of God—Laws governing increase.

Lesson 4. The Body of Christ.

The three-fold application of the Body of Christ—Restoration of man—Restitution of the earth—Spirituality basis of unity—Jesus as Savior of race—The Lord's Supper and its spiritual significance—The true sacrament—Preserving the harmony of the life idea in all creation—The true Sabbath.

Lesson 5. Overcoming.

Man's inherent power and dominion—The power of thought to bless or curse—Realms of Mind—Understanding and redeeming the subconscious realm—Overcoming sense consciousness—Establishing the Christ consciousness—Overcoming belief in heredity—Growth dependent upon ideals held in mind.

Lesson 6. The Great Demonstration.

Attaining eternal life—Man's power to forgive sins—

Man's power to consciously unite with the Life idea—Identification with the Christ self—Death not the will of God—Jesus' teachings of Life—Redemption of the body through overcoming sin—Love as a factor in the Great Demonstration.

PART TWO—TWELVE LESSONS.

Lesson 1. The True Character of God.

God as Spirit—Principle—Father—Omniscience—Omnipotence—Omnipresence—Mind; Man's relation to Divine Mind—Kingdom of God within man—Man's power to manifest Divine Ideas—The one Reality—Nearness of God—Quickening of the Spirit.

Lesson 2. Christ, The Only Begotten of the Father.

Christ, the Perfect Man Idea—Distinction between "Christ" and "Jesus"—The Perfect Man Idea demonstrated in Jesus Christ—Christ, the Word of God—Man's identification with Christ—Christ, the Son of God—Alive in Christ—Asking in the Name of Christ—Transformation of Mind and renewal of body through Christ.

Lesson 3. Man, The Image and Likeness of God.

Creative action of Divine Mind—The Trinity—"I Am" man—"I Will" man—The "tree of life"—God's manifestation through man—The purpose of man—Acknowledging God—The term "man" in scriptural texts rightly applied—Discerning the Christ—Son of God—Son of Man.

Lesson 4. The Formative Power of Thought.

Thought power—Three realms of Mind—Action of the conscious and subconscious realms of mind—The relation of the subconscious to the bodily organism—Redemption of the subconscious through true thinking—Unifying the conscious and subconscious realms of mind with the superconscious—Atonement—Ideas of the Christ mind established in consciousness—Righteousness of body established through thought, meditation and prayer.

Lesson 5. Denials and Affirmations.

The "Yes" and "No" of Mind—Thoughts either constructive or destructive—Denying the false—Affirming

the true—Effect of denials and affirmations on bodily structures—Absolute Truth the one standard of thought—Faith, the accumulation of affirmations of Truth—Denials and affirmations as attitudes of mind—Jesus' temptation in the Wilderness and its application in man's consciousness—Overcoming personality.

Lesson 6. The Word.

The Word as God—All potentialities of Being contained in the Word—Man's power to speak the Creative Word—Spiritual Man, the Word of God—True words are enduring—Divine Ideas established in consciousness through the Word—Realization of the Power of the Word precedes demonstration—Abiding in Jesus' words—Redemption of the body through living Words.

Lesson 7. Spirituality, or Prayer and Praise.

Bible symbology—Twelve faculties of man—Man's conscious union with God through prayer and praise—Spiritual substance—The Upper Room—The effect of praise on the bodily organism—Praise an important factor in demonstrating Truth—Effectual prayer—The true object of praise.

Lesson 8. Faith.

Development of Faith—Faith as a power—Union of Faith and Love in demonstration—Faith a living reality—Man's faith in God and his own inheritance—Success through faith—Faith in our Christ self—Faith in humanity—Righteousness established through faith in the Supreme Good.

Lesson 9. Imagination.

How imagination creates—Imaging Divine Ideas—Effect of imagination on body structures—Imaging the perfect body—Man's power to control imagination—Importance of correct mental images—Suggestion—Activity of the imagination in the subconscious—Transforming the character.

Lesson 10. Will and Understanding.

Man's freedom of will—Blending individual will with the Divine Will—Man's perfect freedom in divine under-

standing—Control of faculties through exercising will in understanding—The will of God always harmony—Overcoming willfulness—Spiritual realization through understanding—Action of the will upon the organs of the body —Will, the directing faculty of mind—Self-control.

Lesson 11. Judgment and Justice.

Eternal law of justice—Cooperation with Divine law of justice necessary in expressing harmony—The day of judgment—Discipline not punishment—Various meanings of "hell"—Purification by "fire" a daily process—The "unpardonable sin" —The Supreme judge—Power and poise the result of being established in Divine judgment.

Lesson 12. Love.

Love, the harmonizing power of the universe—The true character of love is spiritual—Love in the regeneration—Mercy a manifestation of love—"Perfect love casts out fear"—Consciousness of love overcomes all destructive agencies—Union of love and wisdom—"Love is the fulfilling of the law"—Divine love and human love.

In addition to the foregoing, auxiliary instruction covering the literature is given with each lesson. Students may enroll at any time, it usually requiring about three years to complete the course. For further information address the Unity Correspondence School, 917 Tracy Ave., Kansas City, Missouri.

SCRIPTURAL INTERPRETATIONS

"Bear ye one another's burdens, and so fulfill the law of Christ." —Gal. 6:2.

Christ is God's idea, and in him are all the attributes of God. These attributes expressed make for perfection. "The law of Christ" is the law of perfection. "To fulfill" this law is to know only the good. To bear another's burdens is to reduce the burdens to nothingness through knowing the unreality of anything unlike good. Many people think they are bearing burdens when they take on the load of another and set the other free. But the burden or experience through which one is passing may be the very

thing necessary to bring one to a realization of the folly of his ways, which implies finding a way out, or repentance—turning from the false to the true. "I will return unto my Father," must be the conclusion of the prodigal. "Cast your burdens upon the Lord," and also the burdens of your friends. Know the nothingness, the powerlessness of all that is unlike God, and cast this unlikeness out by speaking the vitalizing word of Truth that sets free from all inharmony.

* * * * *

"For whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken away even that which he thinketh he hath."—Luke 8:18.

All inheritance is from God. Through processes of thought certain ideas group themselves as talents. In our desire to express the attributes of Being these talents seek expression. When we use our talents, like qualities of thought are attracted to us, according to the creative principle of "like begetting like," and "whosoever hath," is given more.

We all have inherent gifts from the Father, but some through lack of understanding or disobedience to the law of use, are in the position of not having, and so "even that which he thinketh he hath" is taken away. Man, himself is responsible for both the increase and the decrease.

This principle is applicable in the study and expression of Truth. There comes a time in the growth of the student when he must begin to give out, to express. This expression brings greater realizations of Truth and fulfills the law of giving and receiving. Growth is stimulated by activity and increase comes only through expressing or using what we have.

* * * * *

"The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John 5:25.

Time is now, eternal, always present. At any time (hour) one may receive the quickening of the Spirit, be "born again," "hear the voice of the Son of God." The "Son of God" is that indwelling Christ in each of us. "To hear the voice" is to become conscious that we are the offspring of the Father, and to feel the presence of God.

Until this realization comes we are dead, for "He that hath the Son hath life; he that hath not the Son of God hath not life." "To have the Son of God" is to become conscious of our spiritual nature. Truth quickens the consciousness and makes alive that which was dead through vitalizing, harmonizing and renewing the mind and transforming the body. And "they that hear shall live," be made alive in the newness of life in Jesus Christ. This does away with the old idea of a resurrection from the grave, for "the hour cometh and *now is*." The dead are raised when the mortal mind is cast out and the mind of Christ established.

* * * * *

"And whosoever shall not receive you, nor hear your words, as ye go forth out of that city, shake off the dust of your feet."—Matt. 10:14.

When those to whom you talk Truth refuse to receive the Truth do not let their doubts cling to you or be at all concerned at their unbelief or unwillingness to follow all the way. "Shake off the dust of your feet," that is, leave them to work out their own material, lifeless ideas. They must discover too, that all that is unlike Truth is "dust." Carry the message to the receptive hearts and rejoice that they delight in the Way of Truth.

* * * * *

"For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6.

When the Truth enters into consciousness crystallized thoughts are broken up and reconstruction work is begun. "The flesh warreth against the Spirit," and there may seem to be a period of unrest and inharmony. This "chastening" may seem for the present to be grievous, but it will yield the fruits of righteousness. All the dross is consumed and one finds himself more advanced spiritually if he holds firmly to the Truth and makes no resistance. "Be not discouraged, neither be dismayed, for the Lord, thy God is with thee whithersoever thou goest." The old man passes away and "Behold, I make all things new."

The chastening is rather the result of the working out of the law, and the whole man is redeemed and purified

when he becomes conscious that he is a Son, that he may be "received of the Lord." There is no failure in the working out of Truth, and when one is consciously being rebuilt, he can rest assured that he is loved of the Lord.

* * * * *

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John 20:23.

Remit means to forgive; refrain from exacting, inflicting or enforcing. If we remit the sins of another, that is forgive, give for the sin the Truth, see only the Divine, we set that person free, and also free ourselves. "Forgive us our debts as we forgive our debtors." Divine Law is always bringing harmony into our lives when we conform to it.

Retain means to continue to hold, keep in mind. If we keep in mind the shortcomings of others, we keep ourselves in bondage to the same limitations. In casting the beam out of our own eye, we help to cast the mote out of our brother's eye. To speak the freeing word of Truth always in the face of the appearance of error, is to establish a new thought consciousness both for the individual and the race.

* * * * *

"If anyone should say to you then, Behold! here is the Messiah, or there; believe it not, because False Messiahs and False Prophets will arise, who will propose great signs and prodigies; so as to delude, if possible, even the chosen.

"Remember, I have forewarned you.

"If, therefore, they say to you, 'Behold, he is in the desert!' go not forth; or, 'Behold, he is in secret apartments!' believe it not.

"For as the lightning emerges from the East, and shines to the West; so will be the presence of the son of man."—Matt. 24:23-27. According to the Emphatic Diaglott Translation.

"Deserts" mean the barren, external realms of thought about Christ. "Closets" refer to occult, hidden, secret methods of attaining spiritual understanding. In the Diaglott, "closets" is translated "secret apartments." Jesus proclaimed the presence of the Christ consciousness as a light shining from the East (inner), to the West (outer). The lesson he gave is that we shall not find Christ by studying the popular, external teaching about him; nor shall we

find him by practicing occultism, but we shall find him when we realize that he is a Spirit-presence shining from the inner to the outer and always with us as teacher and guide.

DAILY CONSECRATION

To be ever conscious of my unity with God, to listen for his voice, and hear no other call. To separate all error from my thought of man, and see him only as my Father's image, to show him reverence and share with him my holiest treasures.

To keep my mental home a sacred place, golden with gratitude, redolent with love, white with purity, cleansed from self-will.

To send no thought into the world that will not bless or cheer, or purify, or heal.

To have no aim but to make earth a fairer, holier place, and to rise each day into a higher sense of Life and Love. —*M. E. W.*

The great *silent* men! Looking round on the noisy insanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble, silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of! They are the salt of the earth. A country that has none of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; must soon wither and be no forest. Woe for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence, higher than the stars, deeper than the kingdoms of death! It alone is great; all else is small.—*Carlyle.*

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to its summit round by round.

—*J. G. Holland.*

SUNDAY LESSONS

SUNDAY, SEPTEMBER 24

LOVE THE FOUNDATION OF TRUE LIVING.—Matt. 5:17-26.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill.

18. For verily I say unto you, Till heaven and earth pass away, one jot and tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that everyone who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing.

SILENT PRAYER: *He that loveth his neighbor hath fulfilled the law.*—Rom. 13:8.

Jesus Christ was thought by some of his hearers to be profane because he taught an ampleness of love, which showed that he lived in realms where rules had been forgotten. He indignantly denied that he had come to destroy

the law and the prophets, and then affirmed that he had come to fulfill and to complete them. In saying that he had come to fulfill, he declared the whole fundamental method of his mission.

The Christ consciousness is a fulfillment. The growing, vital Christ Principle is love, not license. It is liberty, not lawlessness. It is in the "exceeding righteousness" alone that mankind feels that love and compassion which keeps on loving when love goes unrewarded. This perfect love is the remedy given by Jesus in his teachings of the laws of health. His laws, if kept, will do away with all disease. He shows anger to be the cause of all fiery conditions of mind and body. Anger sets up a destroying fire which is murderous wherever it is kindled. Fevers can all be traced to this destructive principle. The remedy is forgiveness.

The scribes and Pharisees cut off their spiritual vision by criticism and condemnation. Righteousness must exceed that before the kingdom can be gained. Men exclude themselves from the kingdom of heaven by forming a character which unfits them for even seeing its possibilities. As Jesus fulfilled the law by founding the kingdom which the prophets had longed for, so the indwelling Christ forms a realm where the best is seen to be a possibility and all seems worth while. To teach others the way must become a sense of privilege in service, greater than both rights and duties. We teach by actions as plainly as by precepts. We must become fulfillers. The full-blown flower does not destroy, but fulfills the bud. Christ, in founding the kingdom of peace and joy, fulfills all the desires and aspirations of men. He is, as the prophet foretold, the "desire of all nations."

True religion is not a surface matter, but must go clear to the principles lying back of words and actions. It deals with forms, but far more with realities back of forms.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

The kingdom not only requires of us integrity, purity and perfection, but it works all these in our hearts and lives. We can only gain this righteousness by giving our attention

to the things of God, letting the Christ fulfill the law for us and in us.

Forgive and make friends with your opponent, not because you fear that he may hand you over to the judge, and the officer of the law may take you, but because you see only the Christ in the brother who thinks himself your opponent.

Sunday, October 1

TRUTHFULNESS.—Matt. 5:33-37; James 3:1-12; 5:12.

33. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

1. Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment.

2. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

3. Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.

4. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.

5. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!

6. And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

7. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind:

8. But the tongue can no man tame; it is a restless evil, it is full of deadly poison.

9. Therewith bless we the Lord and Father; and therewith curse we man, who are made after the likeness of God:

10. Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

11. Doth the fountain send forth from the same opening sweet water and bitter?

12. Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

12. But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

SILENT PRAYER: *Putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.*—Eph. 4:25.

The Jews of Jesus' time were like the Orientals of today, fearfully profane. Everybody there curses and swears when in a passion. The people now use the very same sort of oaths that are mentioned and condemned by Jesus. They swear by the head, by their life, by heaven, and by the Temple, or the church.

Jesus knew that "curses come home to roost," and he warned them against their oaths. Every word represents an idea. The power of the idea back of the word expresses itself in some degree whenever the word is uttered. If the curse of God, or heaven, or earth, is called down upon anybody or anything, the potency of the accompanying idea is poured out, weakly or with power, according to the capacity of the one who swears. For example, a healer told of two cases that came under her notice. One, a man, was in the habit of swearing at his body and calling it a stinking old carcass. He was seized with a strange sickness, in which the odor from his body was so offensive that no one could stay in the room with him. Another, a boy, who carelessly cursed with the expression, "Damn my scurvy hide," developed a skin disease that covered his whole body with a hard scale, like an elephant's skin. These cases point directly to the power of words to express what the *I Am* puts into them. "Let your speech be, Yea, yea; Nay, nay: for whatsoever is more than these is of the evil one."

Of all the unruly members of the body, the tongue is the worst. The tongue can send forth the fire of heaven or hell. It can speak words of life or death. It is the two-

edged flaming sword standing at the gate of the Garden of Eden.

The philosopher Xanthus ordered his servant Æsop to prepare for a certain important occasion, a banquet of the very best he had. The feast proved to consist merely of tongues—tongues of many animals, cooked in many fashions. When the indignant philosopher summoned his steward, Æsop defended himself by showing how the tongue is "the very best," being the organ of prayer and exhortation, of wise judgment in the courts and courageous command in battle, the organ that teaches and comforts and cheers and advises and promises and inspires. "Well," said Xanthus, "if that is the case, make hast and prepare another feast; and give us this time the very worst you have." The steward obeyed, but the second time he sent on tongues, tongues, nothing but tongues. "Why is this?" asked the angry Xanthus. "Master," said the wise steward, "the tongue is the worst as well as the best. By it come treasons and lies and slanders. It is the organ of anger and every passion. It cheats and scolds and wheedles. It is frivolous and boastful and sensual. All evil is in the tongue."

But we should not forget that "the tongue of the wise is health." "She openeth her mouth with wisdom; and the law of kindness is on her tongue."

Sunday, October 8

HYPOCRISY AND SINCERITY.—Matt. 6:1-18.

1. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the

streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed by thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil one.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face;

18. That thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

SILENT PRAYER: *Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.*—Matt. 6:1.

"We may be seen to do good, but not do good to be seen."

The one who eliminates personality from good works, and does good from the standpoint of love, instead of duty or his reputation, does not look for the approval of men, because the approval of the Spirit is known. Personal praise does not satisfy the individual who has eliminated pride from the mind.

We are not even to let ourselves know about giving alms. It is to be done so naturally that it is done, as it

were, subconsciously. God being with us, dispenses with all anxiety about recompense.

"Hypocrite," in classic Greek, means an actor in a theater; so the word came to mean anyone who pretended to be one thing while really he was something far different. Appearing to be lovingly thoughtful for others, while thinking only of self and reputation, is to deserve only the reward of a hypocrite. No wise man would seek the reward of an empty applause, which might satisfy the boastful giver. Modest truth asks the approval of Spirit only.

Jesus had good reason for saying that alms should be given in secret. In the first place it may be more kind to the receiver of the gift, that it be given secretly. We are not even to let ourselves know about our giving. It may be done almost subconsciously, with no question as to the recipient being worthy, or a doubt about whether it can be afforded. There is a law of giving and receiving which regulates all accounts of debit and credit. Do not try to keep balances equal by giving alms and taking self-respect. Give to fulfill your need to give, not another's need to receive. Your need may be the greater.

Prayer is defined as "the taking hold of God's willingness." Jesus Christ forbade all prayers of doubt, but said, "Pray believing that you have received," and, "Your Father knoweth what things ye have need of, before ye ask him."

Jesus said in Matt. 11:19, "The Son of man came eating and drinking, and they say, Behold a gluttonous man, and a winebibber." This would indicate that he was not even abstemious. Neither he nor his disciples fasted according to Mark 2:18, where it is written, "Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?" He told them that while the bridegroom was with them they should *feast.*

The fast he commends in this lesson must, then, refer to some state of the mind. It is a secret fast; the Father, "who seeth in secret, shall recompense thee." Abstaining from sensuous thoughts is true fasting and when one fulfills

the law by denying all lascivious, impure desires and tastes, he will find his appetite becoming normal and the whole system assuming a harmony of action it never had before. One who put this mental fast into action found his desire for breakfast disappeared, and for years he has fasted from that meal with profit in many ways. This was also positive proof that the fast recommended by Jesus was more far-reaching than the mere abstaining from eating for a few days or weeks.

SUNDAY, OCTOBER 15

HEARING AND DOING.—Luke 6:39-49.

39. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40. The disciple is not above his teacher: but everyone when he is perfected shall be as his teacher.

41. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

43. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.

44. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46. And why call ye me, Lord, Lord, and do not the things which I say?

47. Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like:

48. He is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded.

49. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

SILENT PRAYER: *Be ye doers of the word, and not hearers only, deluding your own selves.*—Jas. 1:22.

The focal point of individuality is the *Will.* The Will is the center in mind and body around which revolve all the activities that constitute consciousness. The will is the creation of *I Am.* Without will man would be a ghost, a shadow, a claim of stability without the substance at the center. As will is the projection of *I Am*, it is the most substantial of man's faculties. It is his very self, and to give it up seems like destroying the man. And it is self-destruction to give up the will to any except its source, God. This is why that branch of hypnotism which practices control of the will, and that phase of spiritualism which develops mediumship, are so dangerous. Once give up your will to the control of another, and you have lost a certain element of your individuality. When the will is made to relinquish its hold upon the brain and nerves, and another will steps in, there is a transgression of the creative law, and trouble always follows.

The *I Am* is the metaphysical name of the spiritual self, as distinguished from the mortal self. One is governed by God, the other by self. Christ is the Scriptural name for spiritual *I Am.* Jesus called it the Father. It is the Father of the personal will, and a conscious unity between the two must finally be made to preserve the oneness of creation. That is what is meant by "he that doeth the *will* of my Father." We must do the very will of God in our wills, which is virtually surrendering to God the whole man.

It is possible to get very close to the kingdom of heaven by doing good works and surrendering to the Spirit the various faculties of the mind, but we can never fully enter into and abide in heaven, or Divine Harmony, without surrendering all that makes up the personality, of which the will is the center.

So we see that we have to whittle the will away by giving up our personal works done in the name of the Lord. We may be a prophet and worker of miracles, like Elijah, yet not permanently enter the kingdom of heaven. Elijah

was taken into heaven in a fiery chariot drawn by horses of fire, and the symbol is suggestive of his destructive methods. He healed one woman's son, and killed priests and soldiers enough to make a small army. He was not allowed to stay in heaven, but appeared on earth again in the personality of John the Baptist, according to Jesus (Matt. 11:14).

It is possible to heal and do good works in the name of the Lord, and claim these works as evidence of the truth of our doctrine, and yet be unrecognized by the Lord in the final summing up. Many honest people are in this day basing their entry into the kingdom on their ability to heal the sick. Yet Jesus says that unless they are doing God's will in *all* things they will be declared workers of iniquity. Right along with this healing power is usually the desire for personal recognition on the part of the healer. He is not working *wholly* in the name of the Lord, but for self also. This is selfishness, which is a barrier at the door of Divine Harmony. Then again, works of a mystical character are performed in the name of the Christ, while the true Christian spirit of modesty and love is lacking. No merit is made in spirit by such methods. Some work for the erection of temporal churches in which to worship the Lord. They are like the man who built his house upon the sand; their foundation is the shifting substance of human thought, and in the time of trial they will be found wanting.

Spiritual character is the rock-foundation of Being. Build yourself into God, and you will find yourself in heaven right here. Let go the little self and take hold of the Big Self. "Not my will, but thine be done."

SUNDAY, OCTOBER 22

TRUTH DEMONSTRATES.—Matt. 11:2-19.

2. Now when John heard in the prison the works of the Christ he sent by his disciples

3. And said unto him, Art thou he that cometh, or look we for another?

4. And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

5. The blind receive their sight, and the lame walk, the lepers

are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6. And blessed is he, whosoever shall find no occasion of stumbling in me.

7. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

8. But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses.

9. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

10. This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

11. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.

13. For all the prophets and the law prophesied until John.

14. And if ye are willing to receive it, this is Elijah, that is to come.

15. He that hath ears to hear, let him hear.

16. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

17. And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

18. For John came neither eating nor drinking, and they say, He hath a demon.

19. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

SILENT PRAYER: *May the peace and harmony of thy law be made manifest in me and in all that I do.*

John the Baptist and Jesus represent two states of mind that prevail in one who has entered the regenerate life. John is the conscious mind that first receives the Truth, and Jesus the subconscious, where Truth joins substance and abides. The conscious mind is made up of ideas patterned after earthly things—Mother Nature. This is the "woman" Jesus referred to when he said, "Among them that are born of women there hath not arisen a greater than John the Baptist."

But the conscious mind does not know all the law.

It sees sin and *condemns* it, and the thought of condemnation reacts upon it and causes limitation of spiritual power. This is the prison in which John found himself after condemning Herod.

The conscious mind having had the illumination of Truth, seeks to know its fuller exposition. The disciples which it sends forth are Aspiration and Prayer.

The evidence of the advanced steps of Truth is the work which it does in the subconsciouness. The Truth reveals eyes all through the body that have been sightless, because we have not recognized the omnipresence of the "light that lighteth every man that cometh into the world." This refers not to the natural world, but to the *new world* of Spirit, into which man is born in the regeneration. The "lame" are the impeded body members, and the "lepers" the stagnated fluids of the organism. These are liberated by the descent of the Spirit, and the new activity both strengthens and cleanses the whole man.

The soul, or subconsciousness, in most people is so benumbed by the neglect and ignorance of the conscious mind that it is deaf, dumb, blind and dead. When the words of Truth that the body is a living thing and that every cell is a conscious entity, begin their work in the subconscious, there is a great awakening and resurrection of sleeping energies from the tomb of matter.

But the orderly law of regeneration is not fulfilled unless the Truth is received and understood by the conscious mind before it descends into the subconscious. John is the messenger sent before the face, or expressed consciousness, to prepare the way for the great and final coming of the Lord into the whole consciousness of man. In verse 12 a protest is made against the violent or unlawful taking possession of the "kingdom of heaven," or realm of the subconscious, before there has been the proper schooling in the law of Spirit. Occultism, and all cults that give subconscious awakening without first understanding the Divine Law as taught by Christ, are "men of violence" taking by force powers which they are not prepared to wisely use.

All metaphysicians of experience know how disastrous to mind and body these so-called short cuts to soul culture are.

Elijah is a combination of receptivity and faith. These are the prophecy or announcement of the greater powers to follow. The conscious mind must *hear* the Truth and *believe* it, before it can be trusted with the mightier forces of the soul.

The conscious mind is very abstemious in its acceptance of the whole Truth. It comes "neither eating nor drinking." It does not eat the body (substance) of Christ nor drink his blood (life). The result is that the adverse ego in the body remains, "He hath a devil." The Son of man comes and unites his life and substance with the appetites and passions of the subconsciousness, and he seems, for a time at least, to be of their kind. "But wisdom is justified by her works." The descent of the Spirit into body may stir up the devil in you for a season, but his reign will be short if you are guided by the Spirit of Truth, who will lead you into all Truth. "Except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."—Matt. 24:22.

There are many who are esteemed by the world and accounted among its elect who, by a process of suppression, have learned to conform strictly to the conventions of life and do not fail in any test of conduct. But is conduct all? Is it not the least? Are not thoughts things? What was meant when it was said, "As a man thinketh in his heart, so is he"? If in our hearts we plan evil of our brother and yet repress the physical act, are we guiltless? Surely not. —*Esoteric Christianity.*

It is the emergencies in life that test our real character, and anyone who cares to grow in inner strength and power for use will welcome the test of every emergency. Be on the watch for tests and use them when they come; it will mean new insight into our own ways, a better understanding of others, and a new life.—*Annie Payson Call.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

September 20 to October 20, 1916
Held daily at 9 p. m.

"Give ear to My commandments, and keep all my statutes; for I am the Lord that healeth thee."

PROSPERITY THOUGHT

September 20 to October 20, 1916
Held daily at 12 m.

If you will obey Him and serve him all your days, you shall be prospered.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from September 16th to October 16th.

September 16th to September 30th—Psalm 100:2-3: "Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord, he *is* God; *it is* he that hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture."

September 30th to October 16th—John 15:1-2: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh way: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

In spite of wars, strife and lack in many parts of the world, there is a powerful, quiet force at work in the hearts of men which is bound to raise the standard of the whole race. There will be many changes in the material world during this year, that will cause all mankind to move a step forward toward the new era. The spirit of Truth is at work now in thousands of lives and is rapidly spreading toward millions. When all men have been quickened by the Spirit of Christ there will be no more need for armies, battleships, prisons and charitable institutions. It may take time for this condition to come about, because it must come through the hearts of men rather than legislation. A seed of truth planted in a man's heart may start the growth of the beautiful Christ spirit in him. You can help to plant that seed.

"I am the sower; the field is myself; the seed is thought; the harvest: *Character.*"—*Henry Harrison Brown, in "Now."*

"Keep very humble; 'for even the Son of man came not to be ministered unto, but to minister.' "

Happiness lives next door to complete acquiescence in the will of God.—*C. H. Spurgeon.*

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY OF SILENT UNITY

We cannot tell how the seed is transmuted into the pure spiritual substance that renews mind and body any more than we can explain how the food one eats is changed into nourishing substance, but we can tell you how to demonstrate it for yourself.

Man in his Being is three-fold; Spirit, soul and body, and salvation can come only through the redemption of the entire man. Spirit makes the soul, and the soul forms the body. The first step in man's redemption must therefore be a conscious realization of *I Am*, or Spirit. The soul is the conscious thought, and is redeemed by asserting the *I Am* dominion over it, and lifting it to the Christ standard. The body is then transformed by the redeemed thoughts.

The soul acts in the body through organs and functions which balance one another. The positive part in the head has its negative in the body, and to produce a perfect current, there must be a continuous union of these two poles. If, through the directive power of the I, the current is diverted from one or the other of these two poles, the result is inharmony in that part. Judas represents the negative pole of Life functioning through the generative center, while Jesus is the positive pole, manifesting in the top-head.

The seminal fluid is composed of cells, each with a directive head and manifesting intelligence, but all under the guidance of the I in consciousness. In generation, these cells are turned out and downward, where they not only destroy themselves, but they also steal the substance and the energy from other parts of the organism. In this form, they become the "serpent" that crawls on its "belly" and eats "dust" (materiality) all the days of its life. As Moses lifted up the "serpent" in the wilderness, so must man lift up this serpent of sensation. In the regeneration, these cells

are directed upward, and through the transforming power of the Word, they are changed into vitalizing, life-giving energy.

Mere continence does not fulfill the Law; neither does suppression or a killing out of sex-sensation through denial accomplish the change, but all the forces of being must be redeemed, lifted up and given righteous expression, and turned into constructive channels for the building of a spiritual body.

First, give yourself—Spirit, soul and body—to God, in a very definite consecration. Ask for and claim the purity of the Christ-Mind. Daily pray and meditate and speak words like these:

"My Spirit, soul and body are consecrated to God. I live, and move, and have my being in the purity of the Christ-Mind. I am Spirit and am satisfied only with the things of Spirit. The organs of my body are now redeemed from generation, and dedicated to God in the regenerate life. I have no desire to waste my pure spiritual Life-Substance in the gratification of the senses, but all the seed is now transmuted into life-giving energy, and I am uplifted in mind and body. The quickening Word of Truth enters into me, and I am a new creature through the transforming power of the Word."

* * * * * *

On the last page of your letter you make this statement: "It seems as if some one is always trying to do us all the harm they can," etc. And then you add: "Of course, I don't hold this thought."

This is the key to your present conditions and experiences. *If you were not holding these kind of thoughts, you could not possibly be having the experiences of which you write.* If you were not holding such thoughts, you could not have written the above-mentioned words.

The one great truth that you must wake up to and realize, is that *your own thoughts* are the cause of *every condition* in your body or affairs, and of *every experience* that comes to you. If you were not *thinking wrong in some way*, you could not have any wrong conditions in your life. You

must understand that there are various kinds of wrong thoughts. Your letter indicates that you have to a considerable extent overcome the resentful thought. This is evidently not the cause of your problem.

But now carefully consider these points:

Do you believe that there are any evil people in the world? Do you believe that there is any person or persons in the whole universe, who can deal unjustly by you, who can do you any harm or cause you any suffering? Do you ever think thoughts of this kind?

If you do, then right here is the wrong thinking that is causing your trouble.

"Holding a thought" does not mean hanging on to it for dear life, as you would to a run-away horse. "Holding a thought" means just *believing* a certain thing to be *true*.

Every *belief* that you have about anybody or anything, is a "thought" which you are "holding in mind."

If you believe that there are evil people in the world who have power to do you harm, then you are believing (thinking) the very thought that will manifest in your life and affairs as adverse conditions and experiences.

The only way to overcome this, is to turn right square around, and begin *thinking* and *believing* the opposite way.

This is Spiritual Law.

It does not matter whether you believe this to be true or not, or whether you understand it—the Law goes right on working.

But just in proportion as you acknowledge this Law, and make your thinking and speaking conform to it, will you get good results.

The One Great Thought, which will overcome this habit of wrong thinking, wipe out all fear, and bring one into the realization of his own Divine mastery and dominion, is this: "There is but One Power, One Presence, One Intelligence in the Universe—God, the Good Omnipotent."

Watch your thoughts, and whenever you find them dwelling upon the thought of evil, let go at once, and charge your mind with the above thought.

We have tried to make this matter of right thinking plain to you, but in order to get the full benefit, you must study for yourself. The Spirit of all understanding is in you, and will respond if you depend upon it.

Read this letter every day, and think about its message constantly, and as you think about it, you will find the fuller understanding increasing in your mind.

You must get a clearer realization of God in you. To this end, go into the silence several times daily, and hold (think) about this statement, speaking the words for yourself, and then afterwards for each member of your family, and even for each of these people who could not possibly do you any harm, even if they wanted to do so:

"I am (you are) awakened to the knowledge and understanding of God Almighty in my (your) soul, permeating and penetrating my (your) mind and body, quickening my (your) consciousness, and active in my (your) affairs."

* * * * *

The greatest harm in dancing comes from the state of mind that produces it. The average dance is a physical expression of the sense mind, and any expression of this mind is destructive to the organism. All the forces must be lifted up and redeemed, and given righteous expression, and this cannot be done if they are allowed to fulfill the desires of the sense man.

A continual interchange of thought takes place between associated people, and each is in a measure affected by others. Therefore, it behooves the one who is endeavoring to express the Christ-idea to choose for his companions those who likewise hold in mind high ideals and standards. The sensuous thought atmosphere attending most dances serves to devitalize instead of elevate the thoughts of the spiritually minded. The references to dancing given in the Bible, show that they were outer expressions of an inner joy, and that they should be kept in spiritual consciousness. David danced before the Lord. If one, because of the association, or for any reason whatever, finds

it impossible to make his dancing idealistic, he should refrain from dancing.

* * * * *

If your companions seem dissatisfied with you, it is because of a variance of thought. You should not try to adjust your thought to their ideals and wishes, but you should set the standard for yourself. Learn to delight yourself in your own indwelling Lord, and everything in the outer will adjust itself and all that you need, including friends, companionship, etc., will be added unto you for, "Lo, my own shall come to me." You will find the inclosed booklet, "Conservation," a helpful aid in your search for Truth along this line.

* * * * *

You ask, "Did not Jesus endorse the eating of fish when he multiplied them?"

The people who followed Jesus Christ and were seeking his teaching were not in the regeneration. They were carnal and ignorant and their staple food was bread and fish. They wanted that kind of food and it was that kind of seed (the five loaves and the two fishes) that Jesus had to use as a nucleus for his multiplication of Substance. Jesus did not give them a lesson on dietetics but simply appeased their hunger. So we should not construe this instance in his ministry as an endorsement of fish eating.

In Deuteronomy 12:20, we read that the Lord gave the people of Israel flesh because their souls lusted after it. He did not say it was the best food they could eat. "When the Lord thy God shall enlarge thy border, as he promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, *whatsoever thy soul lusteth after.*"

* * * * *

We note what you say about being in a quandary as to the proper course to pursue in handling the rabbits, squirrels, birds, snakes, and various other inhabitants of your homestead.

There is only one true course to pursue and that is the way of love. Love is the fulfilling of the law and cancels

all obligation to the mortal law of destructive ideas. The law of the Spirit of life in Christ Jesus has freed you from the law of sin and death, and all creatures with whom you come in contact are free as far as you are concerned.

Man was given dominion over the animal world, and through his failure to exercise his God-given rights all the inharmonies that besets him came into expression. Only by obedience to the promptings of the Christ self will harmony be restored. All the creatures you speak of must find their place in right relation to man. Something more than indifference to them is required to make the demonstration of harmony. Love is protective in its nature and if you become established in it, through words of Truth, it will protect you and your crops. Declare that the protective, harmonizing love of God is now established in your affairs. Speak in the same manner to plants, and so build about them an atmosphere of love that cannot be pierced by any destructive agency. Speak after this manner to the mice, snakes and all the rest of the family that you do not wish to maintain:

"You find your place in the harmony of the universe, and I now set you free in the boundless love of God which knows no hurt or harm; now go your way and return no more." Make your statement positive and with the finality of a "good-bye." There may come a time in the demonstration when all the creatures appear very friendly; they may even seem to impose upon your good nature—this is the test of love, and the time to "stand still" in the faith.

The writer is reminded of a demonstration she had with some mice who came to inhabit her home, the recital of which may be helpful to you at this time. They became so friendly, that as she sat reading Truth they would come out in pairs and "companies" and frisk about in the room—they were really pretty little things. Pondering over the situation she came to the conclusion that it was just as inharmonious to starve them to death as to kill them (everything was shut up tight), so she put what they liked on the kitchen table where they could feast royally. This was the real

birth of love in the heart—there is no unkindness where love is. One evening, a little later, that Something prompted her to lay her book down, and to quietly say to these extremely friendly creatures, "You are an expression of life—as such you cannot be destroyed; there is a place for you, but it is evidently not my home else we would all be at peace. I am going to let you go—good-bye." They scampered away—not a sound that evening and not a mouse the next day. As the days passed and the mice did not return, she knew that Love had won. She has proven to her own satisfaction that this is the true way of harmony and that if pests are resisted they seek to injure. The resistance is naturally in the mind and only affirmations of truth and love will overcome it there—then you will be ready for the outer demonstration. There is no failure in the principle—all errors come through a wrong application of the law in the demonstration.

Relative to your inquiry concerning eternal life: We need no other proof than the demonstration made by Jesus. His teachings were all of life and he taught that the "last enemy to be overcome is death." Death is the result of sin (thinking out of harmony with divine ideas) and as man incorporates into consciousness the truths of Being, harmony is bound to result and death be overcome. Jesus' teachings were founded on his understanding of his oneness with God, whom he proclaimed to be the same yesterday, today and forever; this being the case, Jesus' teachings are as applicable in our day as in his. Earth represents a material consciousness and through overcoming the flesh and its limitations, Jesus ascended into a higher state of consciousness or oneness with the Father. The point is not who has proven that life is eternal, but are *we* daily demonstrating eternal life? Physical scientists conjecture that if a balance could be struck between the waste and repair in man that he would not grow old nor die. Metaphysicians know that all cause is in mind and that by "dying daily" to the false and incorporating into their body consciousness the substance and life of living words of truth, they are building an in-

corruptible body. The body is the product of the thoughts —if one's thoughts then become alive with the consciousness of God as the very life of Being, void of all death or darkness, the cells of the body will have their birth in this life idea and there will be no darkness or absence of life consciousness.

Jesus instilled into the consciousness of men the truth of their real nature and their inheritance from spirit (God), and his words were "Spirit and they were Truth." The race is today reaping the fruits of his words and all who open themselves to this inflow of penetrating, permeating life of Spirit, are confident of demonstrating eternal life here and now. It is not a wild dream nor a theory, but a daily consecration of the body and mind to God; purifying and cleansing the body through bringing every thought into captivity to the Christ Mind. "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

* * * * *

I have your "Questions and Answers No. 4" before me, and find quite an error therein, and ask you to please reconcile the printed statement with the real facts. On the title page you state that the word "ye" is omitted in the King James Version, when on examination I find that this is not omitted. I also note that this pamphlet denies the authenticity of the Bible.—* * *

If you will get a copy of the King James Version of the Bible, that which is commonly used in every home, and turn to John 5:39, you will see that it reads, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." If you will get a copy of the American Standard Edition, Revised Version, you will find that the verse reads in this way, "*Ye* search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life" (verse 40). These verses show plainly that life is not to be found in the letter of the Scriptures, but in Christ of whom the Bible testifies.

We do not deny the authenticity of the Bible. We

firmly believe that the Bible was inspired by the Holy Spirit, that holy men of God spoke as they were moved of the Holy Ghost, and their words as recorded in the Bible are for our learning and good. Please see the article beginning on page seventeen of the booklet, "Helps for Teachers of Practical Christianity," which we are sending to you under separate cover.

But the written letter of the Bible is not the Word of God, for the Bible itself tells us plainly that "In the beginning was the Word, and the Word was with God, and *the Word was God.* The same was in the beginning with God" (John 1:1 and 2). So you see the Word was always in existence, even before there was any Bible written. Jesus Christ was that living Word made flesh, as we read in John 1:14, "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." We must lay hold of the Spirit that quickeneth, the living Truth that the Bible tells about, in order to reap the benefits of salvation.

Read the words of Paul in II Cor. 3:5 and 6, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter but of the Spirit: *for the letter killeth, but the Spirit giveth life.*" And the words of Jesus Christ were, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; . . . for he dwelleth with you, and shall be in you." "But the Comforter; which is the Holy Ghost [Holy Spirit, revised version], whom the Father will send in my name, *he shall teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:16-17 and 26).

Joy is realization, not possession, and we must awaken to the realization of the beauty of life.—*W. Frederic Keeler, in "Constructive Thinker."*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases."—Psalms 103:2, 3.

Man is stimulated to greater activity and strength through praise and prayer. Praising God is thanksgiving and brings increase. Praise is the outer expression of an inner joy. Real joy is born of an understanding that all the affairs of our lives are under law and order; that man has power on earth to forgive sins.

The first step necessary in being restored to health is the realization that discord is man-made and that Health is a real, eternal principle in Being. All cause is in Mind. Every seeming ill has a cause, and to erase or forgive the cause is to remove the effect.

If you wish to manifest health, praise health, believe in health as your real birthright, and according to your faith in your word, and the substance of your thought, will health be expressed in your body and affairs. Health is harmony, and is operative in all the affairs of man's life, when he understands the laws governing his being and is obedient to them.

Belief in the power and reality of disease and inharmony is their direct sustenance and the cause of their appearance. When this sustaining force of thought is removed, discords must return to their nothingness. Man is continually thinking, and his thoughts bring forth after their kind. Truth established in consciousness redeems and regenerates both the conscious and subconscious realms of thought. In

this way man forgives the error thoughts by giving the true for the false. This leads to permanent health.

We publish from month to month extracts of letters from our readers who are demonstrating health of body and affairs through understanding and applying the forgiving love and healing power of Truth, as taught and practiced by Jesus Christ. The following have been received recently:

HEALTH

El Paso, Texas—I wrote you some time ago, asking for help for a tubercular husband who had recently developed eczema on his foot and leg. The letter was written on Monday and the following Wednesday, when the doctor looked at the limb, which the night before had been a red festered mass from the knee to the sole of the foot, we found it was the natural color with dry white scales where the disease had been deepest. His improvement in every way is very marked, and he sits up much of the time. The unreasonable irritability is disappearing and the bad lung was much better at the last examination. You evidently have sent us another blessing in that I can make money go further without sacrificing the comforts my husband needs.—*Mrs. H. W. S.*

Spokane, Wash.—I was badly injured in an automobile accident last June. My back was dislocated and I was left paralyzed from the hips down. My sister wrote you about my condition, and I am glad to say that I am again in perfect health with the exception of my feet and ankles.—*C. G.*

Coeburn, Va.—My niece wrote for me for healing of cancer of the womb. You sent me instructions to follow and I clung to it as a drowning man does to a straw. For four years I had been going to different doctors, but they did me no good, so God was my last chance and he healed me. Within a month after you took up my case I was well. I could just shout, "Glory to God" all the time.—*Mrs. F. D.*

Peoria, Ariz.—Just two months ago my daughter was operated on for appendicitis. The abscess had broken, so they gave me very little hope. At her request I wrote you for help, and her improvement was astonishing to the doctors and nurses from the very start. She is now at home as well as she ever was. And that is not all; money came to her to pay all her expenses. We are so thankful.—*M. S.*

GIVE ear to my commandments, and keep all my statutes; for I am the Lord that healeth thee."

IF YOU will obey Him and serve Him all your days, you shall be prospered.

Chicago, Ill.—I received your letter yesterday regarding L. R., and forwarded same to Mrs. R. Today I received a letter from her saying that L. is up and out playing. I consider this a most remarkable cure. The child had been terribly ill for weeks with measles and then it developed into double pneumonia. The doctor said that she could not possibly live, as her lungs were nearly gone. The mother wrote me that she was heartbroken. I wrote you for prayers, and in two week's time she is out playing. Mrs. R. said she could not thank God enough, nor me for telling her of UNITY, as she knew nothing of your teachings until I wrote her about it. I think I am as happy as Mrs. R. over her recovery, yet I never saw any of the family. My name was given them and Mrs. R. wrote me with the result that L. was healed and Mr. R. who had been ill and out of work has again secured employment.—*D. L. F.*

Alameda, Cal.—I must write and tell you that my son has entirely recovered from the blood poison in his hand. The third day after I wrote you it took a turn for the better, and from then on has kept gaining until it is now healed.—*Mrs. E. D.*

Sugar City, Colo.—I sent you a telegram Friday night at ten o'clock asking you to treat my little daughter for a gathering in her ear. She got relief within twenty minutes and slept good that night, and her ear has not bothered her since. All appearance of swelling has disappeared.—*F. S.*

Kensington, Md.—The little five-year old friend I wrote you about is much improved physically. He is now using his legs and walks fairly well. The doctors and nurses said he never would be able to walk. His food digests and he has not had a convulsion since you began praying for him. The mother is so grateful for the immense improvement in him. He has said, "Papa" and "Mamma" this week, the first words he has spoken in about two years.—*Mrs. F. H.*

Drumright, Okla.—Yesterday I wired you about noon to pray for my husband. He had lagrippe pneumonia. The doctor was in attendance, but my husband was not getting along well and was very much discouraged. In an hour after the message was sent his fever broke and he was very quiet. He said, "The Unity people are getting their work in on me now." I did not say much, but silently declared the words of Truth. This morning, the doctor was much surprised to find his patient much better, with no fever. I am so thankful for every demonstration of the power of God.—*L. R. V.*

Havanta, Texas—I am so glad to say that I have been cured of pyorrhea.—*K. M. M.*

Springfield, Mo.—I have just had word from my brother, for whom I asked your prayers. His has been a wonderful demonstration. From a victim of severe kidney trouble he sank into a calm sleep, and when he awoke he said, "Some one is praying for me." He was able to get up and dress and went to the table and ate dinner, when he had not been out of bed for a month. I cannot express my great thankfulness for such a glorious demonstration. I am praising God every day.—*Mrs. L. S.*

Prattville, Ala.—About three weeks ago I wired you for help for my baby who was quite sick. The doctor thought he had ptomaine poison. Before I sent the telegram my sister and I began holding this thought for him: "You are a child of the Living God. The fullness of his Divine Life flows freely through you, healing, cleansing, vitalizing and making you every whit whole." He began to improve as soon as I sent the telegram and in a few days was well. Strange to say, when I received your letter you sent me the same thought to hold, only worded a little differently. A few days after the baby got well my little girl took sick with grippe. I continued to hold the thought you sent for her, and she was soon up playing about. I feel that I have been so greatly helped by the Divine Spirit that my faith is very much strengthened.—*Mrs. J. A. A.*

St. Paul, Minn.—I believe I am entirely cured of constipation. Within one week after I began to demonstrate the Truth there was a substance passed from me which I took for a tape-worm. I was naturally frightened and took same to a medical doctor. He said it was a fine specimen of an abnormal growth of the inner lining of the bowels. Since that day I have had scarcely any trouble with constipation. I am so thankful.—*A. C.*

Summerville, Ore.—Oh, to be able to express my thanks for what the Truth has done for me. I have not taken one drop of medicine since I received your first letter, and am doing all my own work. Thank God, my rupture is cured. I wore a truss for twenty-four years, but took it off two weeks ago. Before, I could not go half an hour without it. I tell you, it is glorious to be well.—*Mrs. J. A.*

Rapid River, Mich.—I want to tell you how God has helped me. I had a severe attack of the grippe. I was very ill, but in spite of the fact that the family wanted to have the doctor I just applied the Truth, and am now al-

most entirely well without one drop of medicine. I cannot thank God enough for his goodness.—*Mrs. R. B.*

Oberlin, Ohio—I know you will rejoice with us that A. C. is recovering. We received a letter from her yesterday, and she said the doctor could not understand the sudden change for the better. They kept her under morphine for weeks waiting for her to die. Well, we are rejoicing and I have sent her some of your leaflets and will keep her supplied until she is well enough to read more.—*B. R. A.*

Belleville, Ohio—While yet a stranger in the Truth, I am eager to pass the glad tidings of joy to others for their encouragement and to state what the Word has done in my case. It has been my good fortune to have the opportunity of reading a few copies of Unity literature. I am employed in the handling of much stock, frequently wild and outlaws. I have applied the Word with unbelievable results. Recently I contracted Cuban Itch, which spread very rapidly in spite of the faithful applications of all known "sure cures" and remedies that had formerly relieved the trouble. I wrote to Unity for treatment and from the time, or soon after the letter was mailed, the trouble stopped spreading, and in less than three days after I received your prayers, it had completely disappeared and my skin was as clear as a child's. I do thank God.—*C. G. S.*

Buffalo, N. Y.—I have been helped wonderfully in physical conditions and I want to express my gratitude to the Father and to you. I have always worn glasses since a child, but am so glad to say that it has been two months since I have used them. I intend never to wear them again. —*Mrs. E. M. L.*

Loveland, Colo.—I wrote you some time ago for prayers for our daughter. Day before yesterday the doctor said to her: "M., when you first came to me and after examing you I never expected that the growth could be removed as it was the largest polypus that I had ever seen in all my practice, but it seems though, in the last two weeks, there has been a great miracle. I do not know where it has gone, but there is no growth there any more to get hold of." He had set the day for an operation several times, but when it came, something always came along to put it off. I clung to the thought all the time that there would be no operation. We cannot praise God enough for what has been done.—*Mrs. E. A. S.*

Grand Rapids, Mich.—About four weeks ago I wrote you for prayers for my cousin. The doctor said she could not live long. She was suffering terribly from a belief in a

tumor when I wrote you, but in about two days her daughter telephoned me that she was getting more quiet and not suffering so much. Today the pain has gone and she is beginning to eat a little. I think she will be up in a few days. Praise His name. A copy of UNITY lay on the dresser in her room; the doctor picked it up and read for several moments. When he laid it down he said, "There is some good reading in that book."—*Mrs. R. B.*

PROSPERITY

E. Orange, N. J.—A few days ago I wrote asking for God's help through your ministry. I was in great need of employment and everything looked black to my wife and myself; so much so that I was on the verge of giving up. Praise be to God, our Heavenly Father, who is all power and all presence; three days after writing to you I obtained a position with one of the biggest concerns in the United States at good pay and with wonderful opportunities of advancement. How wonderful are God's ways. "Praise him from whom all blessings flow." May his work ever increase through the good work that you are doing for those in prison of self.—*T. H. Z.*

Boston, Mass.—I want to tell you how happy I have been made, as today I signed a lease for a place which I think will be even better than where I am now. I am sure this all came about through our prayers and also through that wonderful article in April UNITY, "How to Cure Fear." I believe it was written for just such uncertain mortals as I was then. I read and re-read it until I put my own consciousness to shame and after fervent prayers I have overcome fear. Just as you say, the windows of heaven were opened to me.—*M. T.*

Westfield, N. J.—I had a large payment to make on some property and could not see how I was going to meet it. I faithfully held the prosperity thought which you sent me and just two weeks before the payment was due I received from an utterly unexpected source more than enough money to meet the payment. I certainly do thank God and you. —*E. J. S.*

Grand Rapids, Mich.—The next day after writing you I received a letter from my son that a way had been opened so he could finish his year's schooling, which means so much to him. Before you could have received the letter I also felt better. The old weak feeling left me and I went about my work like a new person. Truly all things

are possible with God. He giveth power to the faint and to those who have no might he strengtheneth.—*Mrs. R. B.*

Bloomington, Ill.—I must tell you of the blessing that has been bestowed upon me. I asked you for help in finding a home. That home has come to me. Praise His holy name, I am happier than I have been since my mother passed away. Nothing in the world did it but God. It came unsolicited and seems perfect to me. May I never cease to thank God for his kindness.—*A. M. M.*

Los Angeles, Cal.—It is with thanks that I write you. I wrote for your prayers for prosperity and they have certainly been answered. People have come to buy groceries from us that had never came before, and some with envy in their hearts toward us, have returned with the envy removed. We are so thankful.—*Mrs. L. I. B.*

Kansas City, Mo.—I wrote you an urgent letter last week for immediate help in a financial crisis. The help came even as the need arose. My husband starts to work today at what promises to be a permanent position. Alcohol seems to have lost its hold on him also.—*Mrs. J. S. M.*

Clarksville, Tenn.—I wish to tell you what the Father has done for us. I asked your prayers for my husband to help him get the position he was wanting. He did not get this position, but secured another just as good. It pays him the same salary and a nice new house to live in, where we do not have to pay rent. The Lord has surely blessed us. My brother has also been greatly helped. He has not drank since I wrote you and seems much kinder.—*Mrs. N. W.*

Thomasville, Ga.—I have been holding the thought you sent me every day since I received it. I went out Monday to seek employment and repeated the statement as I walked. I was immediately directed to a place.—*E. C.*

Buffalo, N. Y.—Just a few lines to thank you for what has been done for me. About holiday time I was completely tied up financially. I wrote for one of your prosperity banks and the result was magical. People who had been owing me for months began sending in their checks. My eyes are much better also.—*Mrs. A. S.*

Palo Alto, Cal.—In April I wrote you for help in business success and in May I met my bills with more ease than at any time in the past six months. I had all the work I could do, was able to rent one of my rooms to an ideal person with but slight effort on my part, and in other ways money seemed to come to me freely. I am indeed grateful. —*Mrs. O. K.*

Chicago, Ill.—In *Weekly Unity* about three weeks

ago, you had an article in which you declared that if we would only claim God as our source of prosperity we would realize prosperity. I immediately put this into practice, with such good results that I was asked to take care of an old lady who needed some one to care for her at night. I am at the end of my second week and I want you to share some of the money I have earned. Thank God she is almost well enough not to need my services much longer. I now see a way open for me to keep on demonstrating prosperity through practical nursing. Last night I dreaded to go through another night alone with the invalid and I asked God to help me. My patient slept nearly all night, for which I was very thankful.—*B. B.*

Oswego, N. Y.—My wife wrote you some time ago for help for me in getting work. Today I left home for O. I arrived at 9:35 a. m., and at 9:50 a. m. had found a suitable position. On my way here on the train I had faith enough to know I would get work. I thank God for his help. Hereafter I shall depend on him.—*R. E. H.*

Lysite, Wyo.—I would like to tell you of the help we have received since writing you for prayers for prosperity. Fifteen years ago Mr. B. sold out his interest in a bank in Wyoming. He had some money on deposit there and he drew, as he supposed, all of it. Soon after writing you we received a letter from that bank with a draft inclosed for three hundred dollars. That paid our taxes and bought a cow. I do not know what we would have done without it. means for us.—*J. E.*

FREEDOM

Oakland, Cal.—Inclosed you will find a thank offering for prayers for my friend for alcoholism. He has no desire for drink whatever and only took three drinks after I wired you. The help was almost instantaneous and he is so grateful. He desires me to express to you his sincere thanks for your assistance in overcoming this terrible appetite. —*Mrs. D. R. P.*

Kansas City, Mo.—I must let you know that your prayers for my husband have been successful. He hasn't used liquor of any kind for over a month and says he has no desire for it. I cannot tell you what this demonstration means for us.—*J. E.*

Stege, Cal.—I wish to thank you for your kind and wonderful prayers. They have done me so much good. I

have more energy and get along with my work much better than ever before. I am entirely cured of the tobacco and alcohol habits.—*C. M.*

St. Louis, Mo.—Since reading the Vegetarian number of UNITY (June, 1915), my father wants to sell his butcher business. He discovered the great wrong in selling meats and now at last is ready to give up the business. He says it is becoming unbearable for him to cut the bloody meats. —*Miss C. S.*

Salt Lake City, Utah.—Some months ago, at the request of a friend, I wrote you in regard to her son. Very shortly after she learned that he had given up his old associates and was leading an exemplary life. Since that time he has been promoted in business and his mother has been very happy at the complete change in him.—*K. L. C.*

Kansas City, Kan.—Some time ago I asked your help to deliver my husband from the drink habit, and I am happy to say he doesn't even want it when he is where it is offered by friends. He told me a short time ago that some friends offered and insisted on his drinking a glass of beer and he couldn't even taste it. He was surprised at the feeling that came over him and said he believed his wife had given him some kind of cure. He came home and asked me for the facts and I told him he had a cure and I would explain to him later all about it. I wish to thank you for all the help I have received, and the greatest help is, I have learned to *know* and *trust* God.—*Mrs. D. W. S.*

Boston, Mass.—I am indeed thankful for the help I have received within the last few days. The terrible suffering of mind and body that I could not describe has almost passed away and the awful pains in my side and chest have abated so much that I feel like singing for gladness. I also believe that my son's appetite for strong drink is passing away. Praise God for his wonderful love to the children of men. The last few days there has been no lack. The way has been wonderfully opened each day and what I am most thankful for is the power that has enabled me to raise up above and overcome, in the name of Jesus Christ, an influence of evil that has so marred my life, at intervals, for years.—*Mrs. H. W. M.*

Beloit, Wis.—Our progress in health is so much swifter without doctors. We all took care of the grippe without a doctor, while the neighbors had long sieges with doctors.—*M. Z.*

Littlelands, Cal.—My husband wrote you for help to quit the tobacco habit and from that time he seemed to lose

all desire for it. He also had eczema of fifteen years' standing and it is now nearly all healed. We praise God for his goodness.—*Mrs. D. C. D.*

"BE YE TRANSFORMED"

Indianapolis, Ind.—Your letter was received and read carefully. I followed your directions explicitly as to the nine o'clock prayer hour and received a wonderful experience. The power came upon me as never before in waves of exceeding glory and my whole being seemed charged with the electric current of God's divine love and blessing. Often, through the day I come into his divine presence and the signs of the presence of the Holy Spirit are ever present. I have been a church member for thirty-five years, but never had such a glorious testimony to give before. I seemed to be lifted up above the material things and am just feasting on God's love and manifest presence. I was so miserable, so utterly unhappy and dissatisfied with everything, and now I can say I can do all things through Him who strengthens me.—*D. C.*

San Jose, Cal.—I wish to report to you the wonderful blessings that we have received through the Truth. I wrote you for prayers that my husband would secure a certain position and in just a month he received that very position. I also asked for his freedom from liquor, and I am so grateful that he has lost all desire for it. He can now go among his old friends and refuse it. His disposition has also entirely changed and his true manhood is asserting itself. It is astonishing to him as well as to me and he is reading UNITY and handing it out to others.—*Mrs. J. F. R.*

Shawnee, Okla.—Praise be to God. I have been brought back from almost death to life through prayer. How can I ever be thankful enough. The whole town is talking about what they think was a miracle. Some said they would have to see me before they could believe that I was really able to sit up. I have always been rather reticent and timid about talking about this Truth, but from now on I will let my light shine.—*Mrs. T. B. H.*

Los Angeles, Cal.—God certainly does "move in wondrous ways, his wonders to perform." I cannot tell you how very bad our outlook was when I wrote you for your prayers and help for us all, and such a change immediately followed. I am so grateful to my Heavenly Father for his loving care.—*R. E. S.*

Fresno, Cal.—This certainly has been a month of

learning for me. I am abiding in the "secret place of the Most High," and the spirit of God rules and reigns in my body. I have had many fights, but in every one I have been an overcomer through the Spirit. We are also in better health than we have been for many years, for which we are giving God all the praise.—*A. C. M.*

Oklahoma City, Okla.—I am being wonderfully renewed both in mind and body. Every day I feel so grateful for the Truth that is mine now. I have some beautiful revelations of Truth every day and I find myself doing things I used to think impossible for me to do. I have a nice home now. I am keeping house for a young man and his father; they are so good and kind and I am very happy here. Divine Love is giving me all the things I have wanted. —*C. P.*

Brooklyn, N. Y.—I cannot begin to tell you of the wonderful results I have had from the Truth. Every prayer has been answered. My sick ones are more comfortable and I see them growing stronger in body and also in the Truth. Prosperity has come to those who were so sorely in need of it. A man who has been addicted to drink from boyhood, has no desire for liquor now. After writing you regarding my children, my son that I have not seen in ten years, came to me. I am overflowing with peace, peace, wonderful peace. I rejoice to give all the sunshine and help and gladness that I can.—*E. T.*

Eessexville, Mich.—A few weeks ago I wrote to you asking help in my school work. I had help almost immediately. I never before enjoyed Latin class the way I do now. Although I managed to keep my grade above 90 I dreaded going to class, and when I wrote you my grade was 81, on the verge of failure, but after receiving your prayers I gained a mark above 90 again and have also lost all fear and dread. Indeed, I look forward with pleasure to the class each day.—*G. H.*

Lyme, Conn.—I rejoice to tell you that Mrs. S. is continuing to improve and I feel that God has healed her. I sing praises in my heart all day. The doctor said he could not understand how or why she had improved so much. There has been a wonderful change in her and a different atmosphere surrounding them all. I praise God, not only for his healing power manifested through Mrs. S., but also that these dear friends are being led by Spirit into the wonderful Truth. My faith is growing constantly and I am conscious of being led by the Spirit, which is one of the desires of my heart.—*Mrs. J. L. L.*

North Vernon, Ind.—I am very happy over what has been done for me through the study of the Truth. I used to be very selfish and hate nearly everyone I came in contact with, including myself. However, now I am very different. I have a smile and a clean mind, and think well of everyone. My dislike for my worst enemies has turned into a liking, which I cannot understand.—*O. E. F.*

Newark, N. J.—The ways of our Infinite Father are proclaimed in the hearts of all men and he that asks and affirms always receives. Thoughts at all times must be healthy and clean. Through your spiritual instructions I have risen from the mire, and today I am clean of body and see only the goodness of life-given forces. I am in better environment and want to thank you for your great work, for it has helped me more than I can commit to paper. Your work will live forever in me and it will be a joy to help it live to its fullest unfoldment. In given time I will devote more time to promoting Truth to as many as I possibly can reach in thought or word.—*J. R.*

Los Angeles, Cal.—It is only about four months since I was facing such difficulties that I could not see my way out, yet I continued for three months previous to pray, "If God will only show me the way, I will walk in it." My plans seemed, after following out God's leading, not to be right. I was not successful in my work financially and it troubled me. All my past life I had been very successful and had given freely, which was a great joy, in fact almost a selfish joy. The lesson I had to learn was to receive with equal joy and in the most simple and beautiful way He sent across my path a Truth student. She, with her Divine Wisdom, soon detected that the one little word, pride, was my stumblingblock. How joyfully I received this new thought, like a thirsty person from a desert. Having only just arrived from abroad the name Unity and its wonders was all new to me. It has meant so much to me that if I once begin to tell about it all I would not know when to stop. I can now look back to all the bitter tears of disappointment and despair and to the blackest hour and thank God for every minute of it, if it had to be to lead me to this spiritual understanding. I have read many uplifting and helpful acknowledgments of others, not any like my own, but I feel God wants and expects me to express in some small way my gratitude in this way. He has supplied all my needs in a wonderful way, not in my way; but God's ways are not our ways and I know now his way is always best.—*L. R.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) 913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

B. B. Crockett, 415 Highland St., Tel. 3882, Fulton, N. Y.

Arthur Steer, Crown Hotel, Whitby, Yorkshire. England.

Elmer E. Schooley, 94 Bates St., N. W., Washington, D. C.

Mrs. H. May Schaefer, 514 Donner Ave., Monessen, Pennsylvania.

Lena Freyermuth, 919 LeClaire St., Davenport, Ia.

Mrs. Hugh Gerner, 721 E. 5th St., Oklahoma City, Oklahoma.

Unity Society, Columbia Trust Bldg., Room 404, Los Angeles, Cal. Monday and Wednesday at 7:30 p. m.

Unity Truth Center, 216 S. Main St., Rockford, Ill.

V. W. Potten, Lashburn, Sask., Canada.

S. Elizabeth Hughes, 1312 Busch Bldg., Dallas, Texas.

Mrs. Betty Simonds, 29 W. Islay St., Santa Barbara, California.

Mrs. Helen Rhodes Wallace, 50 Comiston Drive, Edinburgh, Scotland.

Mrs. Jessie Juliet Knox, 5453 Manila Ave., Oakland, Cal.

E. A. Trigg, Rathbone, Limerick, Ireland.

Judge Troward's comments on Mental Science, appearing on page 125 of the August UNITY, was not taken from any of his publications, but was an extract from one of his personal letters written to Genevieve Swink Behrem, 150 West 78th St., New York City.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the October UNITY:

CLASS THOUGHT

October 20 to November 20, 1916

Held daily at 9 p. m.

"My Health cometh from the Lord, and I trust him to make me whole."

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price $1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for $1.50.

NOTES FROM BOOK DEPARTMENT

The Spanish translation of "A Sure Remedy" can now be had for distribution. In addition to this version of this popular tract, we also have the German and English translations. In any one of these languages, the price of the tract is two cents per copy.

* * * * *

Children find much pleasure in hearing and reading the lovely little stories and poems that are produced in the

four small volumes of *Wee Wisdom's* library. More than fifty short stories and poems are contained in these four booklets, and to those little folks who want them we will mail the booklets for the price of ten cents each; 40 cents for the four. If desired, any of the four volumes may be ordered separately; just call them first, second, third and fourth booklets.

* * * * *

Don't fail to obtain a copy of H. Emilie Cady's new book, "Miscellaneous Writings." It contains some of the brightest gems from the wealth of the advance thought literature. One page 276 of this magazine you will find an announcement regarding it, and we call your special attention to the supplement in this issue which is composed of specimen pages from the new book.

* * * * *

We are notified of the reduction in price of "Aunt Joy's Nature Talks," Lida H. Hardy's valuable lessons for children. The cloth binding is now 75 cents (formerly $1.00) and the price of the paper cover is 50 cents.

* * * * *

UNITY magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (September) now, and the October and November numbers just as soon as they are published. If every subscriber and friend of UNITY would send a trial subscription of this magazine to those who are in need of it and who do not know of its good work, many thousands of persons would be greatly benefited. Are you, kind reader, doing your part to spread the truth that sets men free from sickness, poverty and unhappiness?

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. *Wee Wisdom* Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wide-awake boys and girls. *Wee Wisdom* is published monthly. Price 50 cents a year.

WHAT PEOPLE THINK ABOUT UNITY LITERATURE

Louisville, Ky.—I enjoy your literature and think everyone should read it. As for the UNITY, it is worth its weight in gold and I can hardly wait from one issue to the next.—*J. W. M.*

Oak Park, Ill.—UNITY has done me a wonderful amount of good. My first impulse was to throw it into the wastebasket, but something stayed my hand, and I read it through, and have ever since.—*Mrs. F. J. D.*

Yukon, Okla.—I wish to extend my heartfelt expression of thanks for an effectual cure of "blues" through my study of the Truth as given in UNITY.—*Mrs. E. B. C.*

Regina, Sask., Canada—I enjoy UNITY magazine very much. I live in a new world and am enjoying better health then I ever did before in my life. Am learning how to overcome and work in accord with the Divine Will.—*H. O.*

Granite City, Ill.—Two months ago I asked your prayers for myself and son. I am wonderfully improved, in fact I am well. I think "Christian Healing" is fine, and if more people would live up to its teaching there would be more happiness in this beautiful world of ours. I received a letter from my son and he is working and doing nicely. I thank God for his love and care of all his children.—*Mrs. S. K.*

Quincy, Ill.—I have been greatly benefited through reading UNITY magazine. It puts new thoughts, new life into my mind and body.—*N. K. W.*

Anderson, Ind.—I cannot tell you of the good I have received from Unity literature. I thank God every day that the magazine ever came in my way.—*C. B. P.*

Norfolk, Neb.—The little booklet, "Helps Along the Way," is the best thing I have ever read and studied.—*L. K.*

Templeton, Cal.—The rheumatism left my son the next day after I wrote you. I feel that I could not get along without reading UNITY every evening to my family.—*Mrs. J. O.*

Columbus, Ohio—Through the study of your literature I have a great insight into my inner consciousness. I have sensed things I never dreamed of before. I have been studying the subconscious mind, and I can now see plainly how from my youth up I have formed the images of all the things that have overtaken me. In trying to help myself to get out on firmer ground I have had wonderful glimpses of divine manifestation.—*Mrs. S. L. R.*

Lebanon, Ore.—Let me thank you for the beautiful letter I received from you today. It was loaded with Truth and helpful thoughts. And the little book, "Finding the Christ in Ourselves"—well, just last week that was revealed to me and I saw it clearly. So you see how beautifully the book came in. All things work together for good for those that love the Lord.—*Mrs. P. A.*

Philadelphia, Pa.—I love the *Weekly Unity;* it is my daily comfort. I wish every home might receive it.—*E. L.*

Ravenna, Ohio—I know that I am advancing in Truth. New understanding is helping me to overcome error that, until recently, I had not known was error. May God bless you in the good work you are doing.—*Mrs. I. P.*

Charlestown, Mass.—I have enjoyed great happiness and comfort this past month. Since I began to take UNITY I seem to have had my eyes opened to many truths in the Bible as well as gaining a right knowledge of Practical Christianity. I am trying to live each day according to the Truth and have become stronger and happier.—*Mrs. N. L. W.*

Del Rio, Texas—My husband and I are greatly encouraged about the outlook for business. We both feel so much stronger. The *Weekly Unity* is so helpful each week, bearing its message to fill the needs of that week; for instance, a perplexing matter came up out of some business of the past, and we were shown that all things were adjusted by the Spirit of Truth, the words to be held in the silence being, "I will say of Jehovah: he is my refuge and my fortress, my God, in whom I trust," as published in the Responsive Service of the *Weekly Unity* of Jan. 24, 1915. The whole reading was something to be used every day with benefit and help. I carry my "Weekly" with me in my coat pocket and meditate on these verses every chance I get in the Silence, and my thoughts go out in gratitude for all these numberless blessings.—*N. H. C.*

Madison, Ind.—You will never know how much pleasure UNITY gives me. I pass it around when I am through reading it, in the hope that it will brighten the life of someone else as it has mine.—*Mrs. H. W. C.*

Seattle, Wash.—You mailed me a pamphlet, "Inwrought Righteousness and Saving Grace," and that pamphlet came straight from the throne of God if anything ever did. It answers my every doubt and fear, and through it I have received rest for my soul. Each truth as it is revealed to me seems, nay *is*, the biggest thing in the world to me, and I am overcome with this wonderful truth which has banished my doubts and fears and made me to realize the beauty of the life still to be unfolded in my consciousness.—*Mrs. C. K.*

Astoria, N. Y.—I have more and more to praise God for. My husband is happier, my daughter has a better position, another daughter has been advanced in salary, and my sons are more at peace and are growing stronger in faith. All this since I first became acquainted with UNITY. Praise God.—*Mrs. F. G.*

St. Louis, Mo.—I am so grateful to you for the *Weekly Unity*. It brings me more help and happiness than any paper on earth. I have been in touch with UNITY for six years, and I can't do without

the blessing it brings. I have never had so many blessings. Never has my work been so agreeable.—*J. S. G.*

Litchfield, Neb.—I began to read UNITY a year ago last July, and have been so wonderfully helped in health and prosperity. At that time I was hardly able to be around and it took every cent for doctor bills.—*Mrs. G. R. M.*

Camden, N. Y.—Since I wrote you I have been helped so much, both spiritually and physically. The past two weeks I have gained rapidly. I have a new vision of life and God since reading your literature.—*N. M. F.*

Lynn, Mass.—I do not know what I would do without the *Weekly Unity*. It is a constant source of help and inspiration.—*L. H. S.*

The Transvaal, South Africa—The *Weekly Unitys* came last week and I do so thank you. It is strange how I have longed for that little book and had been wondering if I asked you to subscribe for me if I would get them. I keep them by my bed and read them often in the night hours and peace comes with their blessed teaching.—*B. F. R.*

San Francisco, Cal.—A little over three years ago I came in contact with your literature for the first time at a friend's home. I was very skeptical, having been raised strictly orthodox. I had visited many different creeds, but never found one that satisfied me, or that its proponents lived up to or really believed. First I read UNITY out of curiosity, but soon found reason and meat and became quite interested. After three months I bought Charles Fillmore's "Christian Healing" and H. Emilie Cady's "Lessons in Truth," each of which I read and re-read carefully. With Fillmore's work I was quite antagonistic; that is, it constantly led me into argument with it and disputations of its statements and therefore was useless to me, while Cady's Lessons were exceedingly interesting, soothing and instructive, lifting me to a plane of understanding and peace that I had never before known, and enabled me to do some remarkable demonstrating on some conditions of long standing, both physical and monetary. Then I took up the Correspondence Lessons and soon found them antagonistic to me again and gave them up entirely. I continued reading Cady's Lessons through about once a month at least. Each time they seemed almost entirely new and brighter. I still continued to demonstrate in many ways, on others principally. After a lapse of two and one-half years I got out my Fillmore's "Christian Healing" and read it again and again, and found much food for reflection and many useful and beautiful things, and all the old antagonism gone. Therefore, I am persuaded that I have made spiritual advancement and am desirous of again taking up the Correspondence Course, believing the soil is now properly prepared for the planting and rearing of a bountiful harvest, which by your aid and God's blessing I expect to produce. God bless you and your ministrations.—*J. H. V.*

UNITY CORRESPONDENCE SCHOOL

Columbus, Ohio—I have received great benefit from studying the first lesson in the Correspondence Course and have an understanding of *I Am*. I want to tell you of a demonstration I had. When I moved in this house there were roaches every place. I did not kill them or put out anything to drive them away. I just talked to them and told them that they were God's creatures and to go away and he would take care of them outdoors. They left. It is wonderful how the Spirit in all created things understands.—*Mrs. R. A. L.*

Toledo, Ohio—There has been a marked change in me in every way since I took up your lessons, and I know as my faith grows stronger I will come into my own as God intended me to be.—*E. L. S.*

Springfield, Mass.—Inclosed you will find the answers to Lesson Two which I have greatly enjoyed studying. As I am always in perfect health, it seemed to me while studying the lesson that I would not be able to put it to the test, to practice upon it and demonstrate it. That thought bore fruit in a short time. I awoke one morning with dreadful aches and pains through my head, eyes and ears, and my head was very swollen and painful. I thought at first that I would not notice conditions and went to work, but as the morning passed the strain became too great and went home and to bed. I started a treatment there in good earnest, but before I knew it I fell asleep and slept about six hours. I awoke almost normal. I stayed in bed the next day and rested, and was thankful that I had an opportunity to think over what I had been studying. The second morning I got up perfectly well. At first my friends pronounced it grippe; then when I was well so quickly they said, "Oh, it could not have been grippe." So I think that is common with most disorders; they are what they seem to be from day to day, but there is no truth in them at all. It may seem strange to say that I was thankful to be ill, but I really was glad of an opportunity to demonstrate the lesson.—*N. A. S.*

Appleton, Wis.—I seem unable to express in mere words the joy and inward satisfaction I derive from studying these beautiful lessons. Before I became interested in Unity, when reading the Bible (which was very seldom, but now daily) I was somewhat puzzled to know how Moses could be considered a righteous man when he slew an Egyptian. (See Exodus 2:12.) Recently, after reading the chapter and meditating, the thought came to me that Moses did not kill a man, but, being born a Hebrew, and educated in Egyptian ways, it was Egyptian knowledge and godlessness within him that he killed and hid in the sand, turning his thoughts to the Hebrew's God. Then in the 13th verse, it was not two Hebrew men, but the intellectual and the spiritual understanding within himself that were striving.—*D. S.*

Denver, Colo.—Lesson Four, Part Two, is one of the very best. I am working on it now. I can more clearly see and understand what

the superconscious and subconscious minds are. This has never been real plain to me until reading this splendid lesson which has cleared the subject.—*E. W. N.*

Sacramento, Cal.—These lessons and the help from your healing department have enabled me to plow through old race conditions, the foes of my own household, such as self-sympathy, negative thoughts, poverty ideas, etc. Many things which I previously was unable to understand have been cleared up in my mentality until now I feel I can really begin to live. I know that as fast as the old rubbish is dissipated the new man will take on his original birthright, which is power, peace, prosperity, happiness, harmony, health, intelligence, wisdom—in fact, all the qualities and attributes due to Spiritual Birth, even eternal life.—*Mrs. M. H.*

Winnipeg, Man., Canada—I have finished Lesson Five and feel that I have accomplished quite a lot, as I have commenced a real inner exploration and mastery that is not imaginary, but real and satisfactory in every way.—*H. V. D.*

Washington, D. C.—I am greatly pleased with Lesson Five, "Overcoming," and have read and studied it and the little booklets over many times. One of these, "Directions for Beginners," I already had and, of course, had read it more or less, but am taking it up again with renewed interest. But the other, "Little Sermons," is a gem, full of them in fact, gems of words and I am "eating them." All is well with me. Praise God.—*E. E. S.*

Boston, Mass.—In connection with my lesson I would say that I wish to express myself on this prosperity lesson. I am actually living it since I first became associated with Unity about two yeras ago. Fifteen years ago I came to Boston to finish my study of music; after six years I gave it up, not being able financially to continue. Since I have come into the Truth I see things so differently and last fall I registered again at the New England Conservatory. This time I am meeting all obligations, which are even heavier than they were before. Everything is fine and I am prosperous in everything. I intend, with God's help to graduate this time.—*E. A. F.*

Belleville, Ill.—Inclosed find answers to the last set of questions in Part One of the Correspondence Course. I have enjoyed the work and have been greatly benefited in my whole life by the awakening within me that was brought about by the Unity literature. I have attained a place where there is no turning back, because I realize the infinite possibilities and I know what is in store for all of God's children.—*C. P. T.*

Albuquerque, N. M.—I am inclosing my answers to the questions for Lesson Two, Part One, and I want you to know that though I thought I understood all this before, I was helped wonderfully to a clearer, better understanding of healing while answering the questions. —*Mrs. S. L. B.*

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Wolverhampton, England—I inclose Lesson Seven, which has given me much spiritual pleasure. I find myself steadily growing in grace, and in the knowledge of God. I get no startling demonstrations, but a steady and increasing realization, the result of persistent seeking after Truth. As I seek I find. When I compare myself with two years ago I can see marked progress in mind and body, this by the grace of God. These are the most helpful studies I have ever undertaken in my life.—*F. W. J.*

Brandsville, Mo.—I have received much good from Lesson Two, and shall strive to make it practical in all my affairs. It has given me a faith I never seemed to get before, though I have studied these subjects for many years. I am getting a better understanding, without which I could not accomplish anything, and I thank the Father for this more than anything else. I hope to "make good" and I trust many blessings may come to you for your aid, for I was nearly desperate. —*Mrs. A. W. L.*

Hawthorne, Cal.—I can hardly keep my UNITY long enough to read it, as my neighbors like to read it so well and I always pass it on. I have given it to several here in Hawthorne and some of them have sent for it. I try to spread the Truth wherever I can. It is wonderful how the Lord is working in all our affairs.—*S. C. S.*